

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

THE SPECTATOR ON THE PROPOSED CAMPAIGN.

THE *Spectator*, in a careful and earnest argument on the proposed motion for disestablishment of the National Churches of England and Scotland, sets forth the defence which will, no doubt, be chiefly relied upon both in Parliament and the country by their ablest and best supporters. A "resolute and tenacious opposition" is promised, not on the ground of loyalty to the Church of England as a theological teacher, a character in which her deficiencies are acknowledged, but on higher grounds. Of these the first here mentioned is that "the attempt to separate religious and secular questions is a futile and artificial endeavour which can never succeed, and never ought to be attempted." To this statement, standing in the front, unsupported by any detailed reasoning, it might be sufficient to reply that to the Founder of Christianity itself it appeared both practicable and right to distinguish between secular and sacred interests, so that a man should "render unto Cæsar the things which are Cæsar's, and to God the things which are God's." But we shall add two observations.

First, the *Spectator*, under the general designation of "religious questions," confounds moral and spiritual influences with ecclesiastical entanglements. Of moral and religious influences, when they are of a healthy description, we shall agree that neither governments nor people can feel too much. But the State-entanglements of Churches have generally proved the chief hindrances to the spiritual prosperity of commonwealths. They have secularised the Church until its power of exerting a genuinely religious influence has been reduced to zero. "We have no King but Cæsar" is a cry which, while highly acceptable to Imperial Governments, has but too often been used by the priesthood as a cover of hostility to all that is highest, purest, worthiest in the life of nations.

Secondly, the single word "America" is an ample solution to the practical difficulty alleged. In the United States, the separation of secular and "religious," in the sense of "ecclesiastical" questions, has been both attempted and achieved, with signal benefit to the spiritual interests and social harmony of a vast mixed population. Surely the *Spectator* is not prepared to maintain that the health-giving forces of Christianity

are restricted to the channels of its modern Churches, and especially of the Churches now established by law; or that Christianity, by the disestablishment of its Churches, would sacrifice an influence similar to that which it exerted on society during those first three centuries when, in its youth, it was free from the yoke of the Civil Power.

The next argument of our contemporary is like unto the first. It is based upon a misconception. The *Spectator* tells us "that all the evils of the connection between Church and State are evils which will spring up again in a worse form when the so-called severance has been effected." We submit that the writer confounds, as before, the political with the social life of nations. It is unhappily quite true that many of the evils commonly complained of as besetting State-supported Christianity might survive disestablishment, and flourish with appalling vigour under the voluntary system. But the special evils created by establishment would certainly cease with their cause. Of these the greatest is the injustice involved in any system of privilege whether in art, trade, or religion. Justice, which is the strength of states and the chief incentive to loyalty, requires equality for all good subjects before the law, and is therefore violated when the favour of the State, the natural heritage of all alike, is bestowed in the form of special support on the religion of a fraction of the population in return for conformity to some pretended standard of uniform belief. It was clearly seen by statesmen, when dealing with Ireland, that there are no means so little likely to induce several religious denominations, divided by strong spiritual antipathies, to unite peaceably in one civil community, and to yield to that supreme civil union an allegiance at least as earnest as that which they render to their various Churches, as to single out one as the object of special favour, to tempt the clergy of that body to an arrogant bearing by special privileges, and to withhold equal advantages from others.

Whenever this paramount law of equal justice to all is violated, as in the late condition of Ireland and the present condition of England, Wales, and Scotland, it is inevitable that the provoking airs of a spiritual noblesse should grow up in the monopolists of State-regard, that heartburnings, silent perhaps but deep, envies, jealousies, and discontents, should arise on the side of the excluded religionists, who are thereby often tempted to undue attachment to their own sect or party, always to the great damage of social unity, and often of general allegiance to the Sovereign Power. These are great evils, and evils of increasing danger in England; and they are evils which, so far as they are the product of Establishments, would be brought to an end by placing all religions on an equality before the law. The social stigma of religious dissent is felt to be a bitter infliction just in proportion to culture and sympathy, and its injustice causes the bitterness. It may be, indeed, as is often said, that the unconforming bodies show much of the old Adam in not enduring their inferior political and therefore social position more meekly. But it is useless to expect of the old Adam, even in the saints, aught except a determination to obtain his political rights; and, on the whole, it is the first duty of the State to take care that he has them, not only in Ireland but in England also.

The *Spectator* equanimity the Cannon-street speakers on nobly postponing the interests of Dissent to those of the nation and the Church. But, indeed, these interests are identical. Justice in dealing with this great question, is at least as much the interest of the State as of the Dissenters, and as much the real interest of the Church as of either. The true establishment of religion in States and kingdoms is the establishment of equal and humane principles of administration in their laws and institutions. It is all the religion of which they are capable. It is all that the Almighty requires of them. To attempt to connect any selected Christian Church with the State will produce only confusion. It will rob the State of its equity and the Church of its grace; and those persons in the chief seats of power should be the last to deride the attempt to establish justice in the kingdom as being out of relation with practical politics, who are so forward to contend for the connection of the principle of religion and morality with political authority, and to declare that Government will be degraded if you separate the two.

The next statement in the *Spectator*, that the cancelling of the direct influence of the State over the Church can only be justified when it so happens, as in Ireland, that there is a majority opposed to your policy, we pass over with the remark—that as our contemporary, contrary to his usual elevated tone of thought, here descends to base his system of political morality upon arithmetic, he will probably allow that in proportion as Dissenters approach to a numerical equality with the Church of England the "justification" of disestablishment will be complete; and that, therefore, it is probably at hand.

The last batch of arguments is by far the best, and we shall endeavour to meet them with fairness. The *Spectator* tells us that "the disestablishment and disendowment of the Church of England would be the greatest blow that could be struck at our germinal rural civilisation; and so far from purifying the great variety of creeds really included under this one Church, it would narrow, lower, and petrify them." Take first the village argument. The ideal of civilisation is not always realised. The country parson, if generally a gentleman, is sometimes a little of a firebrand, and now and then an obstinate religious dolt. Far be it from us, however, to undervalue the labours of the rural clergy, or to chespen unduly the benignant influences issuing from those parsonages where the fair traditions of a thousand years' civility have been preserved even in the most outlandish districts. The self-denying toils of the pariah clergyman have ever, in innumerable cases, done much to soften the calamities of life for the agricultural people, and to mitigate the sorrows of poverty and death. Neither are we insensible to the social advantages of the position of the village parson, who, when a good man, is the common friend of all ranks, and the medium of communication between all estates. But we submit that disestablishment will leave every such worthy rural clergyman in full possession of his enviable influence—an influence which he owes not nearly so much to his legal as to his ecclesiastical and personal character. The merely legal status of the country parson leads him more frequently to bickerings with his farmers, his gentry, and his dissenters, than to united action; and we have good hopes that when no

longer entitled to play the State-priest, he will be loved and revered all the more as the villager's friend.

If it be replied to these good hopes that when the country rectory is disendowed, there will be no more a succession of rectors of the Church of England, and no more curates, we must admit that in that case the ground will be clear for the entrance of some new agency which may more successfully present itself to the land-owners and people as worthy of re-endowment or of voluntary support. That the voluntary system would be equal even in rural districts to the emergency, it would be a sin to doubt. Hitherto its theory has been better understood than its practical application. It has wrought with one hand tied behind. Its true resources will be seen only when the whole wealthy and zealous Church of England, with its many ranks of worshippers, joins with the combined strength of her sister communities to demonstrate its almost boundless power.

We come at length to the final argument—that Establishments supply the most readily available remedy against English sectarianism, narrowness, and commercial meanness of thought. It has scarcely ever been better put, and we should imagine that no candid opponent can read it without determining to be extremely careful how he charges to Establishments moral and intellectual faults which are due rather to human or to English nature. We have space for but one extract:—

As for the disuniting effects of an Establishment the charge reads almost grotesque. What do the various distinct sects outside the Church know of each other, to be compared with the mutual knowledge of the various distinct schools inside the Church? Is it not precisely the breadth and equity of the State-rule which enables men so widely apart in opinion to meet so frequently on common ground where they can learn to admire and appreciate each other? The apparent disunion in the National Church is the mere index of its far larger union. The sects know too little of each other even to discuss and dispute;—and yet it is by the discussions within the Church,—the proofs that different minds study each other and estimate their differences,—that the Voluntarists are encouraged to affirm that an Establishment produces "discord, bitterness, and social alienation."

There is a basis of lamentable truth in these observations. Disestablishment may remove the friction occasioned by unjustifiable privilege, it may loosen the joints of that machinery by which the organised intolerance of a nation presses unfairly upon unpopular modes of religious belief; but it will not remove the natural intolerance of mankind, it will not counteract the mutual repulsion of rival Churches, it will not, unaided by higher influences, sweeten society into charitable thoughts, or bring hostile forms of faith into the attitude of reciprocal study and consideration. The "mutual knowledge" of the parties now within the Church of England, which the *Spectator* extols as the result of a common Establishment, cannot well be denied. It may be doubted whether it is not bought too dear, for it is purchased at the price of a legalised system of clerical subscription which is itself a blot upon public honour, and a demoralising influence on the public conscience. Moreover, we are not quite sure that the parties thus compelled to an enforced acquaintance like each other the better for the operation. Nevertheless, it must be frankly confessed that disestablishment alone will not bring alienated Churches unto fellowship, or exalt them into nobleness. That can be accomplished only through the superadded action of spiritual causes acting from the Invisible on the spirits of men, and leading them, through processes of thought far above the level of political change or nefarious compromise, into a union which will be eternal.

ECCLIASTICAL NOTES.

Our theories always, more or less, it must be imagined, influence our judgments. Hence Dean Stanley's letter to the *Guardian* of Wednesday last. The Dean writes, in the first place, to correct what he considers to be certain misstatements regarding the Voysey prosecution. He maintains that the High Church party were very active in it, and that they have been equally active in the endeavour to restrain both liberty of doctrine and liberty of practice. Why they should not be, under a Church with

an Act of Uniformity and dozens of canons and rubrics intended to guide or repress the intellect of the clergyman in every direction, we cannot imagine. On the contrary, if a Churchman, as such, has any conscience at all, there can be no open question to him concerning his obedience to all the laws, directions, and formularies of his Church. It is this very spirit of obedience that has earned for the High Church party that respect from Nonconformists which they can never accord either to the Evangelicals or the Broad Churchmen. The Dean of Westminster, belonging as he does to the latter class, says what he might have been expected to say. This is it:—

I am glad to see that as to the general duty of leaving existing usages and doctrines undisturbed until occasion arises for enforcing the law, the Primate's recent letter confirms the view which I had ventured to express; and I cannot conclude without further expressing my entire concurrence with the admirable speech of the Bishop of Manchester in your last issue. It is a matter for grateful acknowledgment that at least one prelate has declared publicly his Christian conviction of the entire indifference of these practices and dresses, and his noble indignation at the thought that in the hope and for the sake of retaining them, a project should be entertained of confiscating and dissipating the endowments of the Church, breaking up its organisation, dissolving it into separate sects, and depriving it of its place among the national institutions of England. All which means that the Episcopalian sect in England, endowed and specially protected by the State, ought to be allowed to believe and to practise anything and everything that the clergy choose to practice, and that the nation ought to support it—whether in consequence, or notwithstanding, or anything else, we cannot gather. But the duty of the nation is clear. Here is this Episcopalian sect, of which Dean Stanley is a Dean. Belief? Nobody knows what it is. Practice, Protestant or Romanist? Can't say. Duty? The sole duty for the nation is to find it in funds.

In a leading article in the *Guardian* the Parochial Councils Bill is discussed. Several points, concerning only the Episcopalian sect, are made, but, on the whole, the *Guardian* looks rather approvingly upon the measure, and, as it says about everything, "it may be discussed with calmness." We notice, however, one paragraph of our contemporary's criticism which, for the curiosity of our readers, is, perhaps, worth quoting. It relates to the attitude of the Nonconformist members of Parliament:—

It would not be right for us to quit this part of the subject without expressing our deep sense of the kindly and Christian tone which marked the speeches of the Dissenting members of Parliament who took part in the debate. We cannot but regard it as a most hopeful augury. There are, we conceive, two points of view in which earnestly-minded statesmen, whether they be Churchmen or Dissenters, may naturally regard with satisfaction all attempts to produce a good Bill on the regulation of parochial worship. We assume that Englishmen are not yet prepared to include in this last-named category any *confrères* of those Red Republicans in France who have just signalled their breach with religion by the dismissal of all chaplains from the prisons and hospitals of Paris. We believe that our politicians feel the importance of the aid of religion in the cause of order, though they may differ on the question of retaining or overthrowing Establishments. To those who, from the statesman's standpoint, would fain save the established hierarchy, we would fain say, "Do not, in legislating for parishes, make rules so harsh and onerous that men of spirit and character will be tempted to shrink from taking holy orders, rather than submit to such an ordeal." To those who, with Mr. Miall, desire the immediate overthrow of the Establishment, or who, with the writers in the *Daily News*, regard that overthrow as an inevitable part of the progress of democracy, we would say, "If you really believe that it is impossible to stem the current, help us at least to prepare this vessel for the performance of her part in the voyage. There are, as our French neighbours phrase it, democracies and democracies: a fact which they at this moment are, to their sorrow, seeing exemplified in practice. Do not, then, be jealous of an influence to which some of you expect that it may be needful in a few short years to make appeal; if not in the interest of monarchy, at least in that of order. Make, if you will, such alterations as the Legislature may fairly provide for in the outward framework of the National Church,

But carve her as a dish fit for the gods,
Not hew her as a carcase for the hounds.

Quite right! Our own conviction is that everything—Church Congresses, Diocesan Synods, Offerories, Sandon Bills and all—are preparing this Church vessel "for the performance of her part in the voyage." We have never resisted any of these measures. On the contrary, we have bidden them Godspeed.

The *Christian Observer* has an elaborate article on the Purchas case, in which the grounds of the judgment are very carefully stated and reviewed. As is natural, the *Observer* both supports and endorses the recent judgment; but, after doing so, it proceeds to express an opinion as to the future course of the Ritualists. Its language indicates its opinion that there can be no room for these people in the present Established Church,—

Widely as we dissent from the views of the Ritualists, we shall honour the motives and respect the consistency of those who, finding that there is no longer any standing place for their doctrines, or for their practices, in

the English Church, transfer their allegiance to one to which they have, however unconsciously to themselves, long ere this, rightfully belonged. If there should be found any who, shielding themselves behind the natural timidity, or the equally natural reluctance, of their ecclesiastical rulers to enforce, at the risk of their personal ease and reputation, and, we may add, at the risk of almost ruinous expenditure, the decision of the Privy Council of Appeal, still adhere to practices which have been pronounced inconsistent with the laws of the Church to which they profess to belong, we can only express our conviction that they have forfeited their claim to be regarded as the accredited ministers of the Established Church of England, and must be content to stand or fall, like all other voluntaries, at the will of their respective congregations.

Oddly enough (or is it oddly?) this article is followed by another on the gown and the surplice. The gown and surplice question was not before the Judicial Committee, but occasion arose for it to express an opinion regarding it, and it did so to the detriment of the gown and the advantage of the surplice. This being an Evangelical question, the *Christian Observer* expresses its opinion that it ought to be allowed to rest. We daresay. How singular that the party, of which it is a representative, would not allow the Ritualistic practices to "rest"!

The *Theological Review*, as we gather from the *Inquirer*, has an article on the Voysey case, in which, after certain theological questions are discussed, the writer, the Rev. Charles Beard, remarks as follows upon the position of the Broad Church party:—

Everything that has yet appeared convinces us that the Broad Church clergy do not appreciate the immense gravity of the situation, or are unwilling to confess it. In the eyes of a large part of the nation, their character for truthfulness, and therefore their whole usefulness (which is built up on a moral foundation), is at stake. The judgment of posterity upon them will, we believe, greatly depend upon their conduct at this turning point of the Church's fate. Hitherto it has been one of their characteristic principles, that in the matter of articles and creeds and forms of prayer, "the legal was the measure of the moral obligation." For ourselves, we have not only never accepted that principle, but have strongly protested against it; though at the same time we have always respected its acceptance by men in whose probity we had confidence, while entertaining the gravest apprehension as to the consequences of its prevalence as a rule of morals. But what we have now to point out is, that the present judgment precisely meets this case. It is no longer a question of a private interpretation of the articles, or of the correct acceptance of a phrase of prayer. The highest court of ecclesiastical law in the land has distinctly said what the Articles mean, and has defined "the legal obligation." Is it possible that we are to see clergymen taking refuge from an unfavourable legal definition in the formerly abandoned width of a moral obligation? After appealing from the court of conscience to the Committee of Council, are they again about to remit the case to what they once declared the lower and less authoritative tribunal?

Mr. Beard shows that the Purchas judgment and the Voysey judgment are the *reductio ad absurdum* of an Established Church.

This article is an indication of what we have noticed elsewhere, viz., that the Unitarians are, at last, giving up the idea of being comprehended in the Establishment. Mr. Ierson's speech at the London Disestablishment Meeting last Wednesday was proof of this, and from all that we know, these proofs are rather likely to accumulate. Failing the Unitarians, what will become of Dean Stanley's party and of all Broad Church schemes?

The detailed process of disestablishment in Ireland is a curious one—far more curious than any person might have imagined—unless he were very familiar with ecclesiastical peculiarities and ecclesiastical vices. From time to time we have read the proceedings of the Church Temporalities Commission—sometimes with astonishment, sometimes with no astonishment. But, the persistent and in a vulgar sense, clever manner, in which the clergy are trying to get all they can out of Church property, is worth looking at as an illustration of the demoralised condition to which State pay has brought otherwise, no doubt, respectable men. Here we find curacies made, curacies invented, livings suddenly lifted up in value, every "dodge" that any sharper could conceive of, resorted to for the purpose of getting more money. All this is done by clergymen—the clergymen of what was once the State-patented religion of the land. The Commissioners, however, are quite equal to the emergency, and are not "taken in" by any representations. The Dublin papers are full of cases of illegitimate claims which cannot stand a minute's examination. We need not particularise them, but may observe that, according to our information, some hundreds of very gross cases have been allowed to pass, and that not curates and incumbents only but the highest dignitaries of the Church are putting in money claims which can be characterised by no word that we should care to use. Our information is detailed, and deals with names as well as persons—the highest and most reputable of names. Can it all be true? or has the old State-Churchism fouled the conscience in respect of money as well as of everything else?

A correspondent forwards to us the speech of the

Rev. R. S. Arnold, of Ringmer, near Lewes, at a vestry meeting held last Saturday, in which reference was made to the State-Church question. Mr. Arnold said,—

There was one subject he felt bound to make some observations upon, that was, the present state of the National Church. That it was passing through a critical stage of its history all must admit; eventually it would be disestablished, and as a clergyman of that Church, he did not view its separation from State patronage and control with any feeling of alarm, considering the thousands of free churches in our land supported by the voluntary subscriptions of their members without State aid or endowments whatever, and presided over by earnest, God-fearing ministers, who in the spirit of Christ, their Master, sought to win souls for Him. The Church of England would then cease to be presided over by men whose only desire was to receive its emoluments, and cared nothing for the souls of the people. What though she should lose her tithes, it would be better that her clergy should be arrayed in sackcloth and without shoes, if prompted by and under the influence of the Spirit of God, rather than be under the influence of man, whether he be Lord Bishop, or Bishop, or whatever title he might possess. It would be better that the Church should be swept clean from the face of the land, than that she should be the cause of discord and strife.

These remarks, we are told, were received with applause by the company, and this in an agricultural district where "democracy" can hardly have made any way.

We live to see strange things, and amongst others, apparently, we have lived to see Baptists, as such, taking State-money. It appears that the members of the Baptist Ladies' Home in New York have accepted, as a gift from the Common Council, the site on which they propose to erect a new building. *The New York Independent* says:—

The act made them a party to the principle of sectarian appropriations of public property; and this we pronounce wrong, whenever and wherever applied. We are glad to observe that at a late Methodist preachers' meeting, with precisely the same question before them, and the same tempting offer made in behalf of one of their sectarian institutions, better counsels prevailed. After thoroughly discussing the point, the Methodist preachers, one hundred and ten in number, unanimously resolved:—"That we respectfully and earnestly advise all our Methodist churches and institutions neither to ask nor accept any such appropriations." This puts them right on the record, and makes them consistent with themselves when they protest against sectarian appropriations in favour of the Catholics. It rebukes the bad example set by the Baptists. The Church in this country is free from State trammels, and it should keep itself free by exercising the liberty of paying its own bills. It should neither ask nor accept a dollar from the State for any sectarian purpose. All such appropriations are inconsistent with the fundamental principles upon which this Government is organised.

The Baptist Union of the same city, we are glad to find, also condemns the act. It remarks:—

The case is in a nutshell. The Baptist Home is a purely sectarian institution, under the control of a Christian denomination, and for the sole benefit of members of that denomination. The reception of State aid by this Home involves the whole question of ecclesiastical endowments by the State. If such a Home may be endowed, any Christian institution, any monastery, nunnery, or church, may be endowed. If Baptists may receive land and money, so may all the other sects; and the Catholics are more than ready to take advantage of the opportunity, and use their power in New York and other cities where they hold control, to grasp millions of public funds, and enrich themselves at the expense of the public. If this is not a surrender of the principle of separation of Church and State, we fail to see how it can be surrendered at all. It seems to us that the Baptist Home has set the door for the union of Church and State wide open, and if the Papists do not step in and take every man's property to endow their monasteries, cathedrals, schools, and churches, it will not be because those managers of the Baptist Home, or those who justify their reception of those lots from the city, have not fully paved the way for them, and endorsed the principle which clearly justifies such a course.

We have had forwarded to us another case of landlord intolerance, in which a farm has been refused to a Dissenter simply because he was a Dissenter. The letter of refusal is before us, and is couched as follows:—"Miss — is sorry she could not earlier return an answer to Mr. C., but she has recently been recommended a tenant by a friend, and she learns that Mr. C. does not belong to the Church, which she would prefer not being the case."

Well?

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING OF LONDON NONCONFORMISTS.

An unusually large and influential meeting of London Nonconformists was held at the Cannon-street Hotel on Wednesday last, in support of the motion for disestablishment about to be submitted to the House of Commons. The meeting was to have been held in one of the smaller rooms, but the attendance was so unexpectedly large that an adjournment took place to the Pillar Room. Amongst those present were Mr. Richard, M.P. (who occupied the chair), Mr. Carter, M.P., Mr. Miall, M.P., the Rev. Dr. Edmond, the Rev. Dr. Brock, the Rev. Dr. Mullens, Wm. Edwards, Esq., C. Shephard, Esq., the Rev. A. Hannay, the Rev. C. Stovel, the Rev. H. Ierson, the Rev. J. G. Rogers, B.A., the Rev. J. P. Ham, Mr. Carvell Williams, the Rev. G. W. Conder, Dr. Hoppus,

Mr. H. M. Bompas, the Rev. G. S. Ingram, the Rev. C. Winter, Mr. G. Sturge, Mr. W. W. Pocock, Mr. J. Templeton, Mr. J. E. Saunders, the Rev. J. Livermore, the Rev. J. C. Gallaway, the Rev. S. H. Booth, the Rev. J. Harcourt, Mr. C. Miall, the Rev. Dr. Ferguson, Mr. S. R. Pattison, the Rev. J. H. Millard, the Rev. S. Williamson, the Rev. W. Bean, Mr. H. R. Ellington, Dr. Underhill, the Rev. T. Aveling, the Rev. John Kennedy, the Rev. B. Waugh, Mr. W. Tallack, the Rev. H. J. Haas, the Rev. S. Cowdy, the Rev. J. Corbin, the Rev. J. S. Withington, the Rev. Dr. Hoby, the Rev. B. Beddow, the Rev. G. M. Murphy, Mr. John Bennett, the Rev. J. T. Wigner, the Rev. W. Pike, Mr. J. Tarring, the Rev. J. Halsey, Mr. John McLaren, Mr. J. M. Hare, the Rev. E. White, the Rev. H. Marten, the Rev. T. Verrall, the Rev. H. Simon, the Rev. T. Gillfillan, the Rev. W. Fielden, Mr. F. Tuokett, the Rev. R. Spears, the Rev. Thos. Rees, Mr. A. Miall, Mr. G. F. Whiteley, Mr. Geo. Brock, the Rev. S. Tymms, Mr. J. Y. Powell, Mr. Haggis, Mr. John Edwards, the Rev. S. Cowdy, the Rev. W. Miall, Mr. Skeats, the Rev. B. Evans, Mr. Trehane, of Exeter, the Rev. J. Guttery, of Wolverhampton, Mr. Whibley and Mr. Bond, of Cambridge, the Rev. T. W. Davids, of Colchester, and some other gentlemen from the provinces. The meeting included, as will be seen, representatives of all the leading Nonconformist denominations.

The CHAIRMAN said: Gentlemen, I am happy to feel that the duty which I have to discharge on this occasion is a very simple one, and will not involve the necessity of my inflicting any very lengthened observations upon you by way of introducing the subject which is to engage our attention this afternoon. I am very glad that this meeting has been called, and that the call has been responded to so readily and so largely that the room in which we were invited to assemble has proved too strait for us. (Hear, hear.) I observe that the circular by which we are convened is signed by the official representatives of most of those bodies in London which are usually regarded as the organs of Dissenting opinion upon questions of this nature. It is signed by the Secretary of the Congregational Union of England and Wales, by the Secretary of the Baptist Union, by the Secretary of the Protestant Dissenting Deputies, by the Secretary of the London Presbytery of the Presbyterian Church, and, though last, not least, by the Secretary of the Liberation Society, and also by gentlemen occupying positions of great influence in their respective bodies, representing the Unitarian body, the London Baptist Association, the Society of Friends, the Methodist Free Church, the Methodist New Connexion, the Primitive Methodist Connexion, and the Conference Methodist Connexion, so that I think we may fairly regard this meeting as representative of metropolitan Nonconformity. (Hear, hear.) There may be perhaps even among Dissenters some difference of opinion as to the policy which is about to be adopted in Parliament by my hon. friend the member for Bradford, but so far as I can judge from the evidence that has come within the sphere of my own observation, the dissentients on this matter constitute but an inconsiderable minority compared with the great mass of the Dissenting community throughout the United Kingdom. (Hear, hear.) But before I advert to that there are some points on which I think there is all but universal agreement. In the first place, I think we are of one mind, more so than ever we were before since Nonconformity has existed—upon this point, that the union of the Church with the State is unjust, impolitic, and injurious alike to the cause of liberty and of religion. (Cheers.) Starting as some of us do in our view of this subject, from high religious principle, we feel that the lessons of history, the experience of past observation upon what is taking place before us day by day, far from diminishing, serve only to confirm and deepen our convictions as to the manifold and irremediable evils that flow from this unnatural alliance. Illustrations which come up, fresh and continually show the mischievousness of this connection, showing how it distracts the councils and impairs the action of the State—(Hear, hear)—how it fetters the freedom, destroys the discipline, impairs the purity, secularises the spirit and paralyses the efficiency of the Church itself, while it makes religion, instead of being what its name and nature import—a principle of union to bind men's hearts together—it makes religion appear, at least, to be the means or the occasion of engendering discord and bitterness and social alienation. If we look at the Church itself—I am speaking now of the Church of England—what do we see? I think its present condition may not be inaptly be described by reversing the Apostolic antithesis—they have fighting within and fears without. (Cheers.) Brother goeth to law with brother, and that before unbelievers, or men that some of them regard as little better than unbelievers. Appeals on questions of doctrine and discipline are made to secular tribunals, and the judgments of the highest Court of Law are then discredited and challenged, and scenes of scandal and reproach are being perpetually exhibited that dishonour our common Christianity. (Cheers.) Now, gentlemen, I speak of this with no pleasure or exultation—I hope I love my Christianity better I love than my Nonconformity—but when I see events coming to pass, as the events to which I refer do, I believe in my conscience they are calculated to discredit the character and to retard the triumph of Christianity. Then I feel that that ought to, and that it does, engender in my heart more of

sorrow and lamentation than any occasion for sectarian triumph. (Hear, hear.) With regard to ourselves, what do we find? We find that this Church Establishment meets us at every point, thrusts itself into almost every discussion, and impedes and hinders almost every measure of liberal and progressive legislation. No movement can be set on foot, whether religious, social, educational, or even philanthropic, that is not more or less complicated, and embarrassed by the pretensions of the dominant Church. I think therefore we are all of one mind (as I said before) upon the subject, that the union of the Church with the State is evil in all its aspects and relations, and that it ought to cease and determine. (Great applause.) There is another point I think on which we are agreed—that is, that the question of disestablishment is advancing with a rapidity which is beyond our most sanguine expectation, and it is not merely in our own country, but there is a tidal wave of opinion that is sweeping over the face of the whole civilised world against Establishments. In our own colonies, those great communities that are rapidly developing the germs of great nations, the question has been all but decided. In Canada, in New South Wales in Queensland, in South Australia, in New Zealand, in Jamaica, and in the Bahamas, the Establishment has been already swept out of the way, and in the other colonies an agitation is going on which can end only in one way, and throughout all the countries of Europe—wherever there is any breath of liberal opinion stirring, in France, in Germany, in Italy, in Spain, in Switzerland, the separation of the Church from the State is the one cardinal article of the liberal creed on which men of all shades of liberal opinion are agreed in all these countries. (Hear, hear.) And what is perhaps the most hopeful sign of all is, that there are so many good men within these Churches themselves that are gradually becoming converted to our opinions. Now we, instead of being assailed as we were wont to be, by language of denunciation and invective, hear generous acknowledgements of the rectitude of our principles and the purity of our motives—yes, and if we look in through the bars, we can see not a few friendly and imploring hands stretching forth towards us, as if to invite our aid to deliver them from the land of Egypt, and out of the house of bondage. (Cheers.) There is another point, I think, on which we are agreed as Nonconformists, and that is that, if this question is to be introduced into Parliament at all, Mr. Miall, of all other men, is the right man to take it in hand. (Great applause.) For twenty-five to thirty years he has devoted all the powers of his intellect, all the fervour of his heart, all the energy of his will, to the advocacy of this great cause, and he has persevered in it in the face not only of the opposition of open foes, but of the indifference—and sometimes something worse than the indifference—of professed and lukewarm friends. He has persevered with unflinching faith and undaunted courage, through good report and through evil report. An ancient patriot received honour from his country because he refused to despair of the Republic. Well, my hon. friend the member for Bradford for thirty years—and many of them very dark years to the prospect of our cause—has resolutely refused to despair of the question of religious equality, and I hold that the man who has thus been the leader of a forlorn hope is entitled to double honour when there is any prospect of success, and I congratulate my friend—and almost envy him, if the word envy can be applied to describe a state of feeling in which there is no evil element—upon the prospect of seeing the aspirations and efforts of his early days accomplished, perhaps in his own lifetime. There are some of us who have also been working for a remote ideal, and who are now compelled to comfort ourselves with the hope that the Utopia of the present will some day become an accomplished fact. Now, gentlemen, you are aware that when a question attains to a particular stage, it emerges out of obscurity, and when there is—if not honour, at least importance, to be acquired by taking it in hand, there are not wanting persons, and such persons are not absent altogether from the House of Commons—who are disposed to step forward and make an attempt to snatch the question out of the hands of those who have borne the burden and heat of the day, and who—if the study of a whole lifetime is to pass for anything—must be regarded as the best qualified, as they are the best entitled, to take the matter for discussion. I am glad that my hon. friend has determined that this shall not be the case in regard to this question—(Hear, hear)—and I think we are all of one mind—all the Nonconformist bodies throughout the country—that Mr. Miall is the man whom we wish to represent us on this question in the House of Commons. (Cheers.) But still we cannot disguise from ourselves the fact that there is some difference of opinion existing even amongst Nonconformists, not as to the principle involved in Mr. Miall's motion, but as to the timeliness of bringing it forward at this particular juncture. Now I think we are bound to receive with all respect expressions of difference of opinion on a matter of this kind, and not hastily to rush to the conclusion that upright and honourable men, as we know some of them to be, because they differ with us on this point, are therefore unfaithful to their principles, or unworthy of our continued confidence and esteem. We have no right either to treat lightly the fact—which in many cases will be a fact—that the raising of this question will place some of our friends in a position of considerable embarrassment. You must remember that this was not the question that was before the constituencies at the last election, and there are men who are cordially with us in heart and in conviction; but who will find considerable

difficulty, perhaps, in going with us in action at this particular time. I am opposed, therefore, to any attempt, by anything like denunciation or menace, to drive those friends into action with us who themselves are not convinced of the expediency of going by their own free will. At the same time it is rather striking to observe that the suggestion of untimeliness comes from Dissenters rather than from Churchmen. So far as I can judge from a very careful observation of the tone of the House of Commons, the notice given by Mr. Miall has been received with unexpected favour. Indeed, no party there, it seems to me, doubts that the time is come when there ought to be at least a serious discussion of the question that he has raised; but while I am anxious to plead for every possible indulgence and forbearance to our reluctant and hesitating friends, I may still be permitted to express the earnest hope that when the critical moment arrives they will have made up their minds to stand firmly in our ranks. Disunion amongst ourselves will be very disastrous in a case of this kind. If I am not trespassing upon debateable ground, I would venture to say that want of union last session of Parliament when we were discussing the education question, has done us a deep and, in my opinion, an irreparable injury. It was because we Dissenters had not the courage and consistency to believe in and adhere to our own principles that we have been placed in a false position, which I am afraid will tell seriously upon Nonconformist prospects and interests for many years to come. Do not let that error be repeated this session. I do trust that our friends—although I have made great concessions, as you will observe, and am willing to deal with them in the most charitable and forbearing spirit—will ultimately conclude that it is their duty to stand by their principles at all hazards—that as we have inherited those principles from ancestors that have suffered and sacrificed much in order to transmit them to us, so we will not lightly shrink from the assertion of those principles—not by such sacrifices as they were called upon to make, but still by sacrifices that may be trying enough in connection with our peculiar time and age, but that we shall stand firm, and so prove that we are not degenerate of the noble and illustrious spiritual ancestry from whom we inherited those principles. (Great applause.)

The Rev. Dr. EDMOND moved:—

That, in the judgment of this meeting, the existing ecclesiastical circumstances of the country, and the condition of the English Establishment, justify the objections of Nonconformists to the maintenance of any form of religion by the State. While enjoying the use of valuable public endowments, supplemented by the voluntary liberality of Episcopalians themselves, the Established Church of England has left large masses of the population untouched by its ministrations. It has further failed to fulfil the professed purposes of an Establishment, in that, instead of securing uniformity in belief and in worship, it exhibits, in regard to both, an antagonism which occasions scandals tending to discredit it as a Church, and to bring reproach on Christianity. Denied the power of self-government, and failing to secure by means of legislation the correction of admitted evils, it is unable to adapt its machinery to the changing circumstances of society, and is thereby placed at a serious disadvantage in comparison with self-sustained and self-governing religious communities. At the same time, it obstructs changes essential to the political and social advancement of the people; and, by preventing national unity, becomes a source, not of national strength, but of national weakness. Having regard to these facts, the meeting has the confident belief that the opinion of the country is rapidly arriving at the conclusion that, in the interest of the Church of England, as a religious institution, and for the welfare of the nation at large, it is desirable that the Church should, at an early period, cease to be established by law.

Having made some introductory remarks, the rev. gentleman said he would not attempt to explain the resolution as a whole. It would require far too long a discourse for that. The resolution was a long one—each sentence was an advance on the previous one; each contained a clear and distinct idea; and the whole issued in a conclusion which was in accord with his entire heart. The first clause of the resolution justified their objections to the maintenance by law of any one form of religion by the ecclesiastical circumstances of the day, though there were deeper grounds of objection than those—those objections were found lying in the nature of conscience, and of the minds and hearts of men—lying in regions which did not vary with the varying superficial circumstances of the day. But apart from all others, the circumstances of the day were a sufficient justification for the opposition which they offered to State Churches. He considered that the maintenance of an Established Church was nothing more than the maintenance of a State-favoured sect. Even supposing that the whole nation were of one mind as to religious truth and form of worship, and that it were a lawful, Scriptural, politic, and true mode of promoting the truth and establishing the faith of the community, it was clear that these days had long since passed away; and (unless they were prepared to vindicate the establishment by State favour and patronage of sect) they must abandon the ground on which State Churches existed. Even the arrangement of Royal marriages on the ground of class had been departed from, to universal satisfaction, and in argument and in feeling there was no question that the days of class legislation were numbered. The second clause of the resolution affirmed that the State Church had not reached by its ministrations the whole community. That surely did not need to be demonstrated. First of all, there were the Nonconformists themselves who at all events had not been largely touched by its ministrations. It might be said that the fault was their own, but he maintained that it ought not to be so, if the Establishmentarian theory were true. But had it touched all others, not Nonconformists, but non-Christians? It would perhaps be asked, What had the Voluntaries done to reach those classes? In reply to that he would say, if Christian men of the Establishment would blame themselves as Christian men for not having done enough to reach them, they

(the Voluntaries), as Christian men, would take their places beside them, and share the dishonour and the blame. If it were a question of systems, Establishment or Voluntary, then he would say the case was not to be so settled. The Establishmentarian principle was first in the field. Secondly, it and it only claimed to have the power of reaching the nation. It was its proud vaunt and pretension to be a National Church—and thirdly it was a great blot and hindrance in the way of free Christian enterprise. But then it might possibly be said that at least within the Church itself, success had been complete. Reference might be made to its stateliness, its nobility, its symmetry, and its beauty—that at least within herself she had attained unity of belief, and if she had not been so comprehensive as she might have been, at least those whom she had comprehended dwelt together in the most admirable unity. Was it so? Had they attained unity of belief, and a beautiful uniformity of worship? If it were so, what meant the incessant din of voices—of quarrelling and contention—that was heard within her borders? What meant that series of law suits to which reference had already been made? The Rev. Doctor likened the Church to an old tree which he had seen in America. So old was it that it required to be clamped together by bands and bars of iron, and the great rifts and crannies in it were covered with canvas to keep out the influences of wind and rain. The removal of those hands and bars, which did not belong to it, and which were foreign to its nature, would allow the tree to fall to pieces of itself. He believed that the Church of England in her venerable majesty was a good deal like that old tree. The influence that held her together was also metallic, and if it were withdrawn she would fall asunder of herself. With reference to the comprehensiveness of the Church, he would say, first, that it was not comprehensive of everybody—it could not comprehend a *Voysey*—and secondly he would ask what sort of a thing would a Church be that did comprehend everybody, and that had no limits to its comprehension. If it were possible to comprehend all kinds of forms and modes of belief within a State-supported Church, that Church would be the greatest wonder and the most intolerable evil that the world was ever cursed with. He (the Rev. Doctor) was comprehensive enough to say, Let every man be fully persuaded in his own mind, and let him have as free an opportunity of advocating his own views as he claimed for himself, otherwise he would be false to his own principles. Reference was made at some length to the internal dissensions of the Church, and the way in which those who were bound to obey the law of the State with which they declined to sever their connection, put the whole foundation of that law in peril by declaiming against it, and by declaring in effect that they would only regard its decisions when given in their favour. "Sir (said the speaker), I have profound respect for the reclamation of those men against law so far as it comes from a principle of conscience. I honour it, I like to see it. I say, let them strike against the fetters by which they are bound, but let them bear to be told this, that if a man finds it a very good thing—or let me say a bird—to live in a cage, the man or the bird must not complain, even though the cage be a gilded one, that he cannot get out into the free heavens without striking himself against the wires; and more, if we outside, having got for ourselves a free and open door, should point them to the open door of the cage and say, Just try that particular mode of getting out, and then you will get into the free heavens at once. Don't strike yourselves and hurt your bodies, and scatter your feathers against the wires. (Laughter.) It is just this, there is one way of liberating themselves honourably, and I hope, if nothing else should come about better, that they will take that. He (the speaker) might be diverging slightly from the exact line which he should pursue, but he would refer to a matter which the free thought of this country had to charge against the Established Church. He believed that the doctrine of that Church was rifted from top to bottom. Underneath the contention as to robes and ceremonies (which in themselves were silly and contemptible) was this question, whether the soul of man should have direct and free access to God through one Mediator, or whether there should come between them and that one Mediator and subordinate mediator, by whose intervention alone they could get nigh to God? That was, in his estimation, the very heresy of heresies, and he maintained that the free thought of England had a vast and deep charge against the Established Church for nurturing that pestilential element of priestism. Omitting the two next clauses of the resolution, he would come to the last, which says in effect that we have good reason to believe that the opinion of the country is fast ripening to the conclusion that there should be a disestablishment of all religions in the realm. The English Church (said he) is here specially dwelt upon, but others are included. I think there is hardly any doubt about that; that opinion is fast ripening in that direction, as the chairman has already shown. As to the Church of England, I do not think any one would be very rash in predicting that not many years will elapse before there must be a change. If she (the Church) went to an insurance company to insure her life, I think she would not be regarded as having a very good one. I imagine the medical adviser would say, "Your complexion is very sallow, you have a very old-looking monkish face, I am afraid there is something wrong internally, or you would not have so much shifting of colour as you have, your pulse is very low and feeble, and that breadth of chest, I am afraid, is not due to expansion of the lungs, but to some watery accumulation." I do not think any insurance company would take the life of the Church of England—at all events without a very considerable

extra premium. Then I think we may infer, from what we have already seen, that its existence cannot be long continued. Speaking in the main, there are, or were, three Established Churches in the United Kingdom. One has gone already. Gone, observe, in this way,—without any help from those within. They were all against its going; but it went, Mr. Chairman, by the influence of that magnificent and resistless tidal wave, of which (sweeping over the world) one great potent surge came over Ireland, and unseated from its royal place the Established Church there. Then there is the Church of England. They will not need to work there alone,—the mariners within the ship are working too. The Church of England will not be unseated simply by influences from without,—it will be largely assisted by influences from within. It will be so, too, in the Church of Scotland; and I am glad to think that Mr. Miall is including in his motion in the House of Commons the Church of Scotland. It will be so there, too, because the Church of Scotland is beginning to sit uneasily under the fetters of patronage; and whenever bound men or fettered institutions show uneasiness under that bondage, you may be sure the beginning of the end is come, and that by-and-by the bondage will cease, and will be superseded by liberty. I cannot help feeling this: the Irish Church having been disestablished by force from without, it will be followed by the disestablishment of the Church of England, partly by argument without, and by action within; and then, oh for my Scottish (native) country! oh for its knowing the time of its visitation and the opportunity that is presented to it! oh that the members of that Established Church would say, "We see that the thing is going in any case. We will take the initiatory step; it is better for us to be outside, and one with our brethren that are round about us, than to sit here and claim the patronage and support of the State." I am not altogether without some little hope that that Utopian dream of mine, which I have been uttering once a year for ten years, will yet come to pass. Then one word as to our friends in the Established Church whom we are thus trying to bring out of it. Do we act thus in hostility to them? The resolution most justly says in the close of it that it is not only for the nation's benefit, but in the interest of the Church of England, that we ask them to come forth. First of all I would say to them, "Look at Ireland;" you need not be very much afraid of being harshly dealt with. I observed, when it was announced that we should leave the smaller room and come higher, the announcement was greeted with this appended permission, that every one who chose might take his chair with him. Now, we have dealt so with the Irish Church—we have given them good seats to sit upon, even after we took them out of the Establishment; and I suppose it is meant to give this large liberal permission still; and then, secondly and mainly, they are under a great mistake if they think it is coming down—it is going up—to leave the Established Church. There is an old story of how the Children of Israel, when they came near to the Land of Promise, sent out spies to search it, and the majority of the spies came back with a very mournful account—indeed, I recollect one of the youngest of them said, "It is a land that eateth up the inhabitants thereof." Now, this would naturally arise from the circumstances; but it is the infelicity of our friends within the Establishment that they have only searched the land of Voluntarism by means of scouts. Certain parties have gone out who have not themselves had an opportunity of breathing its free air, and knowing what it is, and the spies in the main have gone back and said, "It is a land of starvation; it is a land that eateth up the inhabitants thereof." We that have left it know quite another thing. We know what it is: it is a land of hills and valleys; a land of springs and rivers, that drinketh water from the rain of heaven, and the God of heaven hath blessed it.

The Rev. Dr. Brock (who was suffering from severe indisposition) seconded the resolution. He had very carefully read the resolution, and it struck him that it might be very fairly said of the Establishment, "It has been weighed in the balances and found wanting." It had been weighed impartially, carefully, and accurately, and he ventured to say that the literature of the Liberation Society presented as clear a case in support of that conclusion as any other case upon an analogous subject to be found in our language. They had from one year to another, and sometimes from one week to another, statements given to them, fairly proving that they might say they had weighed the Establishment, doing her full credit, taking the facts as they were, and not as given at any indignation meeting, or under any particular sensational impression, they had gone into the whole thing and found the Establishment wanting, and therefore they hoped, through the medium of their friend Mr. Miall, in good part, taking him as their spokesman to begin with, to remove it out of the way. Mr. Richard had been good enough to say that some of the members of the House of Commons were not elected with any particular reference to these matters, but he begged to remind the meeting that a good many members were elected with special reference to these matters, and he was rather more afraid of some of those than of the others. He hoped, however, that on receiving the impression which this meeting was likely to give, they would after all not be found absent from their proper posts, by Mr. Miall's side, when the hour of division came; at any rate, he would do them the justice of giving them credit that when the actual moment came, it would be found that what they said on the hustings, in canvassing, and in certain conversations, they would adhere to in the very letter, and would give to the hon. member for Brad-

ford the support of their vote on that great occasion.

Mr. W. W. Pocock supported the resolution. In doing so he thought he might illustrate one feature of the question by an incident which recently came under his notice, and which enabled him to go further than the resolution, and say that it not only left untouched large masses of the population, but that it directly hindered other Churches from meeting considerable portions of the populace. On the 17th of March he was at an auction, when the auctioneer drew particular attention to one condition attached to the purchase of a small piece of property. It was that the same building, or site, should never be used for a chapel, meeting-house, or place of public resort "for the celebration of Divine worship." It had been used by the Church for twenty years for that purpose, and previous to that it had been a Baptist chapel. They had now built a new church in the place, and were afraid lest a young man who had been sent down by the Wesleyan Conference into that locality, and who had gathered together a small congregation in the clubroom of a public-house, should by some means or other get hold of that humble place in which to preach the Gospel to a few of the villagers. He would not have troubled the meeting with so small a matter, but for the fact that it represented three parties amongst whom the Established Church was now divided. He believed the vicar of the parish (in whose favour there was to be a bond executed for 200*l.* in the event of the condition being broken) was a very good Low-Church Evangelical man. The two other parties concerned in the transaction were the Bishop of Winchester and Charles Kingsley. This he considered was an illustration of the sad effects of an Establishment like the Church of England upon a man of such wide sympathies and catholic spirit as Canon Kingsley.

The motion was put from the chair and unanimously carried.

The Rev. J. G. ROGERS moved:—

That, having the convictions already expressed, the meeting regards with great satisfaction the intention of Edward Miall, Esq., M.P., to submit to the House of Commons a motion affirming the justice and the expediency of applying to England and to Scotland the policy of Disestablishment already adopted by the Legislature in regard to Ireland. That it does not doubt that the question will be dispassionately discussed by Parliament, and expresses the hope that no effort will be spared to secure for the motion the heartiest support.

Mr. Chairman, I happily have to speak to a different part of the subject to that which has been treated by my friend Dr. Edmond. I have to speak rather to the practical position of this question and our duty in relation to it, it being granted—amongst us at all events—that the Established Church of this country is a thing which does not deserve continued existence. But the question comes, Is this the time in which we should—believing in the falsehood of the principles on which it is based and the injurious operation of the institution itself—take action against it? and have we, as Nonconformists, anything whatever to do with the question, or any right to express our opinion at all in relation to it? Now, it seems to be the opinion of some gentlemen that we, as Nonconformists, had better let the matter alone, and there appears to be a prevalent impression that it is a thing rather outside our sphere of duty altogether—that we are interfering with the position, the emoluments, and the internal working of another section of the Church of Christ, and that therefore we at least ought to hold our tongues, and if they want to be disestablished let them disestablish themselves. Now, sir, there is a fallacy which runs through the whole of this reasoning which I observe to be very prevalent; although one would think that it lay so much on the very face of the argument as to be at once perceived, still it runs in all quarters. Mr. Hardy the other night in the House of Commons seemed to think it rather an extraordinary thing that Nonconformists should want anything to do with the working of the Established Church. Lord Sandon, in that very admirable bill he has introduced, distinctly provides that certain affairs in connection with the Established Church should be governed by the communicants of that Church. I want Lord Sandon and Mr. Hardy to understand that in taking that position they are abandoning the only ground which they can with any consistency whatever maintain—they are by their own act converting that which they call a National Church into a sect—they are forgetting that as the law stands at present they are not the Church—the nation is the Church. Every man in the nation is forced to be a member of that Church, every member in the nation is a contributor to the Church, and every man in the nation is meant to be one of the governors and rulers of that Church. Now, sir, that seems to be the idea with even some of those in our Nonconformist circles. If there is such a thing as a Church apart from the nation itself—if at some age the Episcopal community as a sect had been exalted above all others, and given special privileges in consequence of that exaltation—I could understand the ground which is taken; but remembering that establishment is a distinct national act—a national recognition it is called—of Christianity, a national institution for the advancement and extension of Christianity, and that we, as Nonconformists, are just as responsible for the wise application of that institution and for its government as those who profess to be distinctly and immediately connected with it, it is not the business of the Episcopalians simply: it is the business of the nation. We are part of that nation, and we do not meet here to-day simply as Nonconformists, but we meet here as citizens, to express our opinion on a great national question. (Cheers.) Now, sir, that being so, I profess that I rejoice very much in a certain position of things which was described by our friend Mr. Morley in the House of Commons a short time ago. He

says, "When we have got the University Tests Bill, and when we have got a good Burials Bill, then the whole of Dissenters' grievances will be at an end." Well, I daresay, when we have got a good Burials Bill our grievances are likely to be at an end. (Cheers and laughter.) But, in the meantime, I confess that I rejoice exceedingly in that new aspect of the question. It is perfectly true that this battle was fought for a long time simply as a battle of Dissenting grievances. It was our struggle for the recognition of our political equality, and the first man who did anything to lift it up out of that miserable rut of a struggle for equality among sects, the first man who was able to put it before the nation as a great national question—a question of principle for the people to decide, a question of pre-eminence and supremacy between the different sects—was our friend Mr. Miall—(cheers)—and the most extraordinary thing to me at this day is that there are some Churchmen who seem to think that it was the very Radical and extreme party amongst Dissenters who stick so much to the question of Dissenters' grievances, and who insisted so much on their personal rights and privileges, and that it is the very moderate people who are now coming to work side by side with them. Why, sir, it was the moderate people, as they were called, who were perpetually battling about grievances, and it is we who have lifted it up. I say it is "we"—our great leader, Mr. Miall, and those who have followed him—who have lifted it up above this question of a mere personal struggle, and given it the attitude and position which it bears to-day. Then, sir, I think we have a right to interfere. The question is raised whether the present is the right time to interfere. It is said that it is premature. I dare say it is premature. I confess when I look round this room I am rather disposed to admit that it is premature—that is, if prematurity means the probability of an early triumph. I have a very strong suspicion that if our triumph were coming next year, we might have had some present who are not with us to-day. I think that is possible, but as regards the prematurity, if by that is meant that we are not going to succeed in this division, that we are not going to abolish the English Church this year or next, then I am quite prepared to say the thing is very premature. We do not expect it. But then it is a wonderful thing—if men only begin by doing the right thing, and sticking to their colours at all times and under all circumstances—how units multiply into tens and tens into hundreds. Why at the close of last session of Parliament there were only seven gentlemen (I do not know who they were—I suppose they were the descendants of the wise men of the East) who could be brought to vote against a preposterous increase in our army and navy estimates, but the seven have swelled to ninety-one in the course of the present session, and so it will be with us. If men once take their ground firmly and resolutely upon principle—never caring even if they vote in a minority of one, if they do it in obedience to conscience, liberty, and truth, the time will come when their numbers will swell. And this is what we are going to do—not that we are expecting to win directly—we do not think that Mr. Miall is going to lead a majority into the lobby on this occasion, but we do expect that he is going to make the first decided stand, and that the beginning of the end will perhaps not be so far distant as some at present seem to anticipate. (Hear, hear.) As to prematurity—for we have to look around and see what is being done about us—there are some gentlemen who tell us now that we are to wait for the good men in the Establishment to disestablish themselves. There was a day when, to use the expression of my friend Mr. Baldwin Brown, the tincture of heroism was in the Nonconformist blood, and when the tincture of heroism was in the Nonconformist blood, men did not wait for evils to rectify themselves. They dared to rise up and say that they were evils, and because they were evils they were determined to do their best to uproot and to overcome them; and my belief is, that if we have the tincture of heroism in our blood now, that is what we shall do. I do not know a single evil that has ever cured itself. I do not know a single bad institution that has ever been overthrown by those whose interest it was to uphold and defend it; and I do not believe the Church of England is going to disestablish itself in that way. Who is going to disestablish it? To what party are you looking for your aid? Is it to the Evangelicals? Does any man suppose that they are on the high road to disestablishment? Their great disturbance and distress is that the law does not do enough, and they are continually calling in the action of the law and trusting to the law. Men who, of all others, distinguish themselves by bearing on their forefront loyalty to the Gospel are the very men who are perpetually appealing to the law, and who are prepared to wear white gowns to-day in order to obey the law, and, if possible, to maintain peace and unity with the Church. Do you think they are going to disestablish the Church? Does any man think the Broad-Church party is going to disestablish the Church? I should like any man who believes that the mere effect of goodness within is going to do it to read the very able article which appears in the *Contemporary Review* this month from one of the most catholic and liberal men in the Church. Mr. Llewelyn Davies, the author of that paper, is about as high and noble a representative as any man in the Church, and the connection of that Church with the State makes him conscientiously and determinedly attached to the Established Church. He fights it out on principle with us; he tells us that it is a good thing for the Church to have the influence which comes upon it from its connection with the State, and because of that he takes his ground manfully. We respect him for it. He takes his ground as a

man of principle, and we are prepared to contend with him on that ground. He tells us plainly and firmly that he and those who act with him will do their best to retain to England the benefits of a National Church. There is no possibility or probability that he will come and aid the work. Then who is going to do it? I find on the authority of a book written by a very great man of the Anglican party, the Catholic party, as they very charitably call themselves—the Rev. Orby Shipley—that it is the mission of the Catholic party in this country to disestablish the Church of England. I want to know whether either the Evangelicals, or any who have Evangelical sympathies, desire that the work of disestablishment should be left in the hands of the Ritualistic party, whether they wish it to be brought about in that particular way, and so brought about that as far as possible it shall be in this country a triumph for priestism. I believe on the contrary they desire it to be brought about on distinctly national grounds, apart from all relations in respect to the Anglican Church, by themselves in the interests of the nation and not in the interest of any particular organisation whatever. But as to its being premature, Sir, why what do we see in the Church of England at this time? I think it is a serious thing enough to look at the trials that have taken place and the judgments that have been pronounced within the last two or three months—the whole history of them, the character of the pleadings, the nature of the judgments, the mind and manner in which the judgments have been received. All these things are enough to make us feel that the time has come for us to act. Is it not a pitiable thing to listen to the sort of pleadings which have been put before the Ecclesiastical Courts, and to see men resorting to all sorts of quibbles and artifices in order to keep within the very limits of the letter of the law, while they are breaking the law in its spirit. Was not such an argument as that of Mr. Voysey's a thing to be mourned over, irrespective altogether of any doctrine he might teach, the attempt (absurd and ridiculous if it had not been so painful to men of keen susceptibilities), to reconcile his teaching with the very language of the formularies to which he was bound to conform. Is it not a miserable thing to see men lighting their candles at a particular time in the service in order to escape the law which declares that they shall not be lighted at some other time? Is it not a thing worthy of Old Bailey lawyers (though I do not think that Old Bailey lawyers often descend to such conduct), is it not a miserable thing to find such matters introduced in connection with Christian truth, and the proposed maintenance of Christian principle? And these things lie not at the door of the men, but at the door of the system which has begotten in them the notion that they have a right to this particular position in the national inheritance, and that that right is to be defended by them *per fas et nefas*. It is high time, it seems to me to bring these things to an end. We do it not because of any special benefit which it will confer upon Nonconformists. I do not myself look forward to any great advance of Nonconformist interests as the result of the disestablishment of the English Church. (Hear, hear.) We are not going to do it because we expect to change the ground from one particular form of religious opinion into another. We are not going to do it either under a notion that we shall be able to obtain that social equality which may perhaps be our right, but which we can quite understand, may not come even as the result of disestablishment. We are seeking to do it because we believe that this Established Church is a hindrance to the progress of truth—because we believe it involves injustice to a great mass of Her Majesty's subjects, because it brings under the control of Parliament and under the control of law, questions which have to be determined in regard to men of Christian Churches alone. We oppose it because it is in contravention of the law of Christ, and therefore, and therefore only, and not for sectarian purposes or interests, do we seek to carry on this warfare. For I have only to say, sir, in proposing this resolution that I trust we shall all go on thoroughly, earnestly, and heartily in our several spheres, to support our friend Mr. Miall. I do not think we over-estimate the necessity for that support, and on the other hand, I do not think we over-estimate the amount of courage and decision which it requires to take the position which he is assuming in the House of Commons. We do not know the sort of blandishments which are brought to bear upon men who seek to stand upon independent grounds, and to do things which are probably very inconvenient to the interests of party. We did understand last year how the leader who owed his position mainly to Nonconformist action could turn round and talk in the style he did relative to our Nonconformist leader. (Cheers.) If any man wanted to know what loyalty to conscience meant, and what the penalty for it was in the House of Commons, it might be explained by the conduct to which Mr. William Ewart Gladstone did not hesitate to condescend. We know something of that. However, there is our leader, willing and determined to take that position at all consequences, and it becomes us who stand outside to do our share and to stand by him. One word with reference to those members for whom our friend Mr. Richard pleaded.—Let them have all consideration, but do not let them put their foot on their constituencies. The constituencies are in advance of the members. If there is deficiency anywhere, it is in the members, and not in the constituencies. Some of these gentlemen are attempting to shelter themselves behind the opinion that their constituencies are not up to them. All we have to say is, if they will be up to their constituencies we are perfectly content. (Cheers.)

The Rev. HENRY LEWIS, in seconding the resolu-

tion, referred to the courage, force of character, steadfastness, and consistency of principle which had been manifested by the hon. member for Bradford in his many years' advocacy of the great measure which he (the speaker) trusted would very shortly become the law of the land. He could not help being struck with the contrast between the spirit of the first and second resolutions. The first dealt very fully with matters of principle, the second with points of expediency. He felt that it would have been a happy circumstance if the policy now initiated had been initiated in years gone by. The education of the House of Commons and the country would then have been more rapid upon the question of the disestablishment of the English Church. Nevertheless, he had to congratulate the friends of religious freedom upon the great advance that had been made, which he believed was greatly due to Nonconformists under the leadership of Mr. Miall, and to that he attributed the fact that the public press had, for the most part, been thoroughly awakened upon the subject of the valuable aid to be gained to civil and religious liberty by disestablishment. The rev. gentleman could remember the time when the advocacy of this question involved at least a minister in the charge of unfaithfulness to the work he had taken in hand to do, and when, with regard to the laity amongst Nonconformists, it was made a matter of serious objection when they could be called by the terrible name of political Dissenters. They had now become familiar with that name, and were no longer frightened at the bugbear. There were those to whom the question of the expediency of this particular policy at the present moment presented a great difficulty, and to whom it would increase the more they contemplated it. He would ask was there ever a moment when to some persons a policy of true thorough liberalism was not an inexpedient policy? At what particular date did such people suppose it would ever become expedient for them to take the ground which was being strenuously taken to-day? The time had come when the great mind of the country (so far as it was represented by the public press) was at one with them upon the subject; the time had surely come when disestablishment was not only a conceivable but a very possible and even a probable thing. An objection which would be made by the Prime Minister when asked why he should disestablish the Irish and leave the English Church alone, would probably be that the Church of Ireland was not the Church of the nation; but, in the other case would he pretend that the Church of England was the Church of the nation? The dissensions in the Church rendered the present time most opportune for its disestablishment; its condition was such as to invite disestablishment, and such as to render it not only a matter of serious consideration to those who had any reverence and regard for the great principles of Churches, but a matter of contempt to those who were outside its influence, and to those who professed mere external conformity to it, and who did not belong to any of its sections. Seeing that to be the case, could the conclusion be avoided that such a state of things was hurtful to the religious mind of the people, and very hurtful to the growth of anything like a true appreciation of the religion of Christ among men. This was the first occasion on which he (the speaker) could claim the honour of appearing as a Liberationist. He had at one time hoped that there was a possibility of a disposition being manifested on the part of all Christians to enter into something like a true Catholic union, such as might consecrate the effort of the nation to advance in the way of civilisation, under the banner of the Christian rule. He now confessed that that had been a Utopian dream—a dream which had been rudely shattered and broken to pieces. Perhaps it was a little like the dream that he (and many others) had entertained, of a period to come in the history of mankind, when brotherly love should be so completely the law of society, that there would have been an approach to something like a higher and nobler form of Christian Communism. That two had been sadly and rudely broken in upon by events that had occurred, not only in a neighbouring country, but in our own. He confessed that he had cherished those hopeful dreams for a number of years, and now, meeting with the simple bare facts of the times, he was constrained to abandon them as no longer possible to be entertained. He did not know that he ought to call himself a convert to Liberation principles, because abstractedly he had always felt in harmony with them, with regard at least to the English Church, and now his conviction that the state of the Church had become utterly hopeless, compelled him to take his part with others to do whatever he could to forward the interests of the cause which they all had at heart.

Mr. H. M. BOMPAS supported the resolution. He said: Mr. Chairman, I will not detain this meeting many minutes this evening, but, as one of the younger men who have come in almost at the end of the work to take part in its triumph, I should like to express three reasons why I, at least, feel in the very strongest way, not only that this is not premature, but that it is our bounden duty at once, under such leadership as we have, to bring forward the motion suggested. And, first and foremost, I would put it as a religious man. I say I am bound to give to Mr. Miall every support I can. I suppose I shall have most of you with me when I say that, in my opinion, the union between Church and State is not only inexpedient, but morally wrong—wrong on the part of the Christian men who submit to it; wrong on the part of Christian men of any kind or description who believe in religion as the one thing superior to all earthly considerations, who undertake to bow their religious convictions, or their religious conduct, to

the commands of any State body whatsoever. I cannot understand how any Christian man can feel it consistent with his conscience to say, "I will offer up such prayers to Almighty God as the Prime Minister shall tell me, be he who he may, be he a Christian man or not a Christian man." It may be if a prayer was a wrong one they would refuse to do so; but they all, when they joined the Establishment, declared their intention of offering up to Almighty God such prayers, and such prayers only, as the State might order them to do. Gentlemen, I say it is a wrong and a wicked thing; and, if it be said, "What business is that of yours? you are not a member of the Established Church; you do not share in the wickedness," my answer is, "I am one of the contracting parties. The union is a union of State and Church; and if I am not a member of the Church, I am a member of the State, and I apprehend every member of the State incurs like guilt when he supports that union as do the members of the Church who support it likewise. It seems to infer that as soon as ever there is an opportunity of pressing our convictions we are bound to do so. If any law is inexpedient, wait until a convenient time comes, and then repeal it; if the law is wrong and contrary to God's law, then, I say, as soon as ever the House of Commons is willing to listen to the voice of those who believe that, then they are bound to press it upon their attention. The time was when the House of Commons would not have listened to it—when we might have applied the text, "Cast not your pearls before swine"—(laughter)—but the time has come now when we know they are ready to listen to what we believe to be the clearest and most precious truth, and I say that we who hold that opinion are bound, as religious men, to give to Mr. Miall our warmest, most resolute, and earnest support. Then, I say (and I consider it lower ground) as a citizen, I am bound to do so. The time has come when the House of Commons has recognised to the fullest degree the justice of the representation of minorities, and that it should be a rule of law that when there is a large amount of national property to be disposed of, it should be distributed fairly amongst all classes, and not reserved simply and solely for the majority. I think they have given the fullest expression to that opinion in their conduct with respect to the Universities of our country; and I for one feel most grateful to them (as one who has felt and known the law in its old form) for their expression of what is just and right in that respect. I say they have affirmed that principle, and beyond all doubt not a few—but almost half, perhaps quite half—of the nation are not enjoying the vast property that belongs to the National Church; and if I, as a citizen, am to support the principle of justice, of a fair distribution of the nation's money among the nation's people, I am bound to support the motion of Mr. Miall, and I hope all those who believe in liberality and justice will strive to rally round him on that ground. Gentlemen, I think, lastly, as a wise and prudent man, I should be bound to give him my support. Most of the speakers before me have alluded to the fact that there is a wide-spread feeling in favour of disestablishment. I suppose most men of high, earnest, Christian character consider that the time has come when they must consider the question. I cannot but believe myself, when they know and understand the truths which we know, and which Mr. Miall will explain, that they will see in disestablishment a possible solution of the difficulty under which they groan, and that they will see that this presents to them the only way of escape. It is now for us to rally round our leader and go forward, in the hope that before long we shall be able to walk abroad as citizens and Christians free from the stigma which this Establishment casts upon us.

Mr. MIALL, M.P., responded to the resolution as follows: Gentlemen, naturally, the position in which I stand towards this meeting is one which will prevent me from saying much, but I cannot refrain from saying how much encouraged I have been by all the features that have attended the present gathering. The time of day, the representative character of the gentlemen that I see here, the number of Christian bodies that they represent, the spirit and tone of the meeting from the commencement to the time of my rising—are features that afford me abundant encouragement, and encouragement I shall need in carrying into effect the intentions of which I have given notice. I confess that I viewed the experiment which I was about to make in the House of Commons with shrinking and some doubt. I would fain have been guided, if that could have been, by the events which are constantly happening, and which I feel the finger of God, to have postponed for a little, this critical testing of the opinions of the members of the Legislature; but the circumstances have been such as to force me to take the position I have done, or to lose control of the movement altogether. (Hear, hear)—and under the circumstances I felt that I must not for me to consider my own feelings or convenience, but to place myself simply before, as it were, the current that was setting that way, and just yield myself to its pressure to go whithersoever it might carry me; and now I begin to see that the experiment is a far more hopeful one than I had anticipated. Certainly, so far as the country is concerned, and the appreciation of different Nonconformist bodies, I never remember any step that was taken by the Liberation Society, or by me in connection with that society, that has met with such almost unanimous support as this. But the country, amongst Dissenters as the present movement. I believe there is considerable evidence that, although opinion is not very much awake, however enlightened it may be, it is not very much excited upon this question, amongst the great body of the working classes who may now

be said to have control of the franchise; but it is a question upon which they are not opposed to us; it is a question, the principles of which we can easily teach to them; it is a question which at once makes its appeal to those sympathies which lie deep down in their nature; and, I can only speak for myself with regard to the great body of the workpeople in Bradford, I never had the smallest difficulty in carrying home to their hearts a sort of enthusiastic feeling in favour of leaving religion to its own resources. (Hear, hear.) As to the feeling in the House itself, I won't speak confidently. I may say just this much, that it has been, on the part of those who are opposed to me, far more calm and forbearing; on the part of those who think with me, far more interested and earnest than I had the slightest expectation of. I believe that the debate, as a debate, will probably be as interesting and earnest a debate as any that we have had this session. I will not even speculate about the division, because, whatever the division may be, I feel sure that it is just simply laying the foundation of that which must come hereafter. There was a time to begin. We shall have begun. We shall have begun the final work which we have to accomplish. My hon. friend the member for Bristol (it has been already referred to) said, in the event of Parliament giving its sanction to the University Tests Bill and to the Burials Bill, that nothing more would be heard of Dissenting grievances. Well, I agree with him thoroughly in the hope which he entertains, and I shall not bring this matter forward as a Dissenters' grievance at all. I have ever tried to put it upon the basis of national justice. I think the same arguments in substance, though perhaps not altogether in detail, as carried the nation with Mr. Gladstone for the disestablishment of the Church of Ireland, may be applied in this case. There were circumstances and incidents of aggravation in the case of Ireland which do not apply here, but it is just as much a case of justice in this country as in Ireland. It is just as much a case that demands to be dealt with by any legislature pretending to give religious equality as any case that can be brought forward, and, so far as the ground or the basis upon which the question can be put is concerned, I have not the smallest fear that the doctrine which we shall preach to the nation, is a doctrine to which the nation will respond at the next general election. Now do not suppose that we are going to do this matter without a very earnest and a very hard struggle. I wish very much indeed that everybody should do his best to support the motion which I am going to bring forward in the way he thinks most conducive to its success. There are various modes of support, and we have tried them nearly all. Now, if every person present, and every person who comes within the influence of this meeting, will only take it for granted that his help is wanted to the utmost up to the time of the resolution being submitted, then, I think, a great deal may be done: for, mark you, the attitude of the great body of Dissenters in this matter is not very well understood in the House of Commons. The damage done by dissensions amongst them last session tells very much against us this session. (Hear, hear.) It is supposed, I think, by those who have a great deal to do with the management of parties in the House of Commons, that this movement is simply the movement of an enthusiast who has perhaps two or three friends in the House, and a section of followers in the country; but that it is not at all the movement of the great body of Nonconformists in this country. Now, I want those persons to be thoroughly convinced that when they come to the next general election they will find that the persons who supported me and my resolution in that House, were precisely those persons who were most active and influential in giving their support to the Liberal party at the general election—the chairmen of electoral committees, most active members of electoral committees—just those very persons who used the utmost of their moral force to put Mr. Gladstone into power for the purpose of carrying the disestablishment of the Irish Church, and if there is anything like an unfair obstruction, or if any liberties are taken, as though taken against only a very small but decided section of the body, I venture to prophesy that those who take such liberties will find themselves excessively mistaken. (Cheers.) I have no fear about the general tenor of the debate. The House of Commons is really permeated by a spirit of courtesy and justice. It is the most forbearing House, probably, in the world. It is the most patient House in this kingdom, and, probably, also in the world, and if a man has anything to say concerning the well-being of the country at large—whether he can say it in a shuffling, accented, or with the eloquence of an angel—the members of that House, will generally listen to him to the end. Now it is a high platform upon which to go for anyone who is to preach doctrines of justice or injustice to the country. I feel very deeply the responsibility of this evening, and I am most anxious to be discharged as soon as possible. I am most happy to inform the meeting (if it has not already been informed) that I have now definitely fixed the evening upon which the motion will be brought forward—I shall have the whole of the evening before me for the debate, and consequently that there is no likelihood of its being moved again from that evening to another. The evening that I have fixed upon for the discussion, in order to avoid the Conference of the Liberation Society (which will take place on Tuesday, May the 2nd), is Tuesday, May the 9th. I thank you very heartily for the kindness which you have expressed towards myself. I think perhaps the less we indulge in references to personalities—even those that may be very agreeable—at these meetings,

the better it will be on most occasions. Still there was some propriety in what has been said this afternoon about myself in reference to the motion that I have to bring forward. Thirty years I have laboured in this cause. (Cheers.) Thirty years I have endeavoured to place it on the highest possible basis—not of sectarianism, but of justice and nationality—and I hope when the work of Tuesday, May the 9th, has come to an end that I may regard my work as, at all events, theoretically done, and although year after year I may be spared to do something more towards it, still I should be satisfied with having been permitted to lay before my fellow countrymen throughout the three kingdoms the great principles of justice which I think imply the severance of the union between Church and State. (Cheers.)

Mr. R. CARTER, M.P., moved—

That a copy of the foregoing resolutions be forwarded to the Prime Minister, and to the members for the metropolitan boroughs and counties, and also that they be advertised in the public journals.

This resolution was seconded by the Rev. CHARLES STOVEL, who said that he ought to confess that in former times he was always afraid to see any of his friends—especially those who had been connected with the ministry—introduced to Parliamentary business, and he had strongly advised his friend Mr. Miall not to go into that House. He now desired to confess that he had made a mistake in that matter. He had watched the whole course of Mr. Miall's movements in the House, and was exceedingly thankful that God had so guided him as to enable him to stand in the high position which he now occupied, and with the bright and cheering hope before him of seeing the accomplishment of the work which he had undertaken. He believed, however, that it would depend largely upon the fortitude and united zeal of his brethren, not in the House, but out of the House. Much of their influence in favour of the motion for disestablishment would depend upon the definiteness with which they ever kept their object before them, and the strict limit which was given to their authority. Their one simple business was that the ecclesiastical or religious affairs of men should be separated from the civil. There was a Civil Government which was formed by the resolution of the nation—which was the voice of the nation, and which related to civil affairs—the protection of civil rights and so forth. There was a department of religious duties and religious relationships which were defined by God, and which must be protected by God or not at all. His simple prayer was that the Government would be so good as to let the religious alone, and confine their attention to the civil. There would afterwards come the question as to how far religious teaching should modify civil affairs, and if care was not taken, over that question would advance others of very great perplexity. In the Diocese of Lichfield and Coventry in 1828, the question of separating the Church from the State was advanced and carried a good way by persons called "High-Church." He had to fight the battle there. It was proposed that all the patronage should be transferred to the clergy, and that all demands for monetary support should rest upon the Government, so that there should be no union between Church and State as to the regulation of the Church, but that they should come and feed upon the State as fast as they pleased. That idea had gone far and wide, and would ultimately ripen into a rank form of Popery—that was to make the Church in its organisation a dictator to thrones and to everything else. What he wanted, if it were possible, was to see the simple edicts of Almighty God go free and unfettered to men, and then to be led, free and unfettered—though those edicts—to God, and let Him lead them wherever He pleased. Then, (said the gentleman), "if He fail, I fail, if He stand, I have no fear." Having referred to the strides taken in the growth of the principles of the Liberation Society under the leadership of Dr. Bennett, and at a later period, that of Mr. Miall, Mr. Stovel continued and concluded as follows:—"I would like to know what Burke would say if he could only now rise up and look at the French revolution and the state of Paris. I look upon it and feel just this—Paris and France have dishonoured God, assuming His place first and then blasting every institution that is made sacred by His authority. France has insulted her Bible, debauched her Sabbath, and thereby degraded herself. She stands now among the nations a beacon to mankind, and I say now the lesson which it brings to me is this—let us think nothing a trifle that puts religion into a wrong position, or ourselves into a wrong position with respect to it. Let us labour all we may to put the whole matter before Parliament and keep it there, and be quite sure that there is more encouragement than we think for. When the Irish bill was passed I said to one of the members of the Government, 'Sir, do you intend to keep that in Ireland?' 'No, no,' he says, 'It will come to England soon. Let it alone.' When Earl Grey was consulting with us upon the matter he said, 'Do you think that your opponents do not know that your principle involves a separation of the Church from the State? Do you think they do not know it as well as you?' 'Perhaps.' 'Then why don't you say so if you mean it?' And so it has gone on from that day to this, and now, if my brother Miall can only face the whole difficulty, and stand there upon the question of justice and expediency, let the one great object be kept steadily in mind, as it will be, he will go towards it in the shortest way—that is to say, in a straight line, never going round a corner at all—with all his heart, and you behind him, and God to bless, we will conquer sooner than we think. (Cheers.)

The Rev. Dr. MULLEN moved—

That this meeting presents its cordial thanks to Henry Richard, Esq., for kindly presiding on this occasion. We owe it to Mr. Richard to give him our thanks,

and we are very much indebted to him for the position he has taken in the various aspects of this question, in the House and out of it.

This motion having been seconded by Mr. GEORGE WHITELY, was responded to with cheers.

(From the Daily News.)

Mr. Miall brought forward his motion for the Disestablishment of the English Church in a Parliament of Dissenters at the Cannon-street Hotel on Wednesday, and carried it by acclamation. The meeting was a large and representative one, and its unanimity is an evidence of the progress of Nonconformist opinion on the subject. Mr. Miall, however, clearly sees that the question cannot be discussed as a mere Dissenters' grievance, and he agrees with Mr. Morley's statement that when the University Tests Bill has passed, and a good Burial Bill has become law, we shall hear no more of Dissenters' grievances. The question of the Church Establishment is one of national policy, and it is not Dissenters but Churchmen who are most interested in disestablishment. Mr. Miall seems to rely for eventual support on the masses of the working classes, who, he thinks, can be educated up to the point of voting for disestablishment. But it is not only the working classes, it is the whole nation which is being educated up to that point, and it is not Mr. Miall and the Liberation Society, but the Bishops, the Privy Council in Vicesey and Purchas judgments, and more than all, the example of the free Irish Church and all the other free Churches of the Kingdom, which are educating them. If Mr. Miall pushes his motion in the House of Commons to a division, the public will probably be surprised at the amount of support he will receive. The question of disestablishment is fairly open, and all the signs of the times show that there is only one way of closing it. It is hardly possible to conceive the relief it would be to legislation to have ecclesiastical questions permanently disavowed from politics. The Bishops in the Lords are the type of religion raising its mitred head, as Burke boasted, in Courts and Parliaments. It is out of place in politics. Ecclesiastical quarrels block the way of useful legislation; waste the time in Parliament in envenomed discussion; and complicate all political questions. We are in an era of such discussions, but we are fast winning our way through them, and the Disestablishment of the English Church will be the greatest of them and the last.

MANCHESTER.

The annual meeting of the members and friends of the Manchester branch of the Liberation Society was held at the Town Hall on April 3. The meeting was mostly confined to members. Mr. Alderman Rumney occupied the chair, and was accompanied to the platform by the Rev. Marmaduke Miller, Rev. D. N. Jordan, B.A., Rev. Joseph Corbett, Rev. J. A. Macfadyen, M.A., Rev. J. Rawlinson, Rev. D. M'Gregor, Rev. D. J. Hamer, Rev. Brooke Herford, Professor Wilkins, Councillor George Booth, Mr. T. Roberts, Mr. William Warburton, Mr. J. Phythian, Mr. Crossfield, Mr. J. B. M'Kerrow, Dr. John Hopkinson, Mr. Henson, Mr. Cutting, &c. The hall was crowded.

Mr. GEORGE KEARLEY, one of the hon. secretaries, read the report of the local committee, which expressed congratulation at the movement at length reaching its final shape and went on to say:—

Mr. Miall (whose name was loudly cheered) was about to raise the entire question of Church Establishments in the House of Commons by moving that at the earliest practicable period the policy of disestablishment initiated by the Irish Church Act of 1869 should be applied to the other churches established by law in the United Kingdom. It was scarcely necessary to say that the executive committee did not look for the immediate success of Mr. Miall's motion in the House of Commons; but they expected much from its discussion in that House, and from the discussions in the public press to which the debates in Parliament would inevitably give rise. They anticipated, however, that these discussions would greatly increase the demand for information on the subject, and this demand they were themselves prepared to meet by the issue of an entirely new series of publications adapted to the altered circumstances of the time, and dealing with every aspect of the subject. The local committee appealed to the members of the society to assist in the dissemination of this literature. They felt, however, that it was further essential that the number of lectures and meetings should be largely increased; and they hoped that in addition to district meetings for the different sections of the town, it might be possible to arrange for congregational meetings in connection with the various Nonconformist churches of Manchester and Salford, with the special view of more thoroughly acquainting their friends with the important bearing of the society's object on the spiritual welfare of the community. The local committee could not forget that many of the meetings held in this district had been invaded by organised bands of roughs, who had attended for the simple purpose of interrupting the proceedings and creating disorder. Those who countenanced and encouraged such conduct on the part of their ignorant allies might imagine that by this means they were helping the cause of the Established Church; but the experience of the committee was that they were contributing to a precisely opposite result, and aiding the cause which they endeavoured to hinder by their unseemly proceedings.

Reference was next made to the Education Act, and the Tests and Burial Bills, and the financial condition of the branch. The report was received with cheers.

The CHAIRMAN said that would not be last meeting of the Liberation Society; probably they would have to hold many more, but evidently they were hurrying on with accelerated speed to the termination of their labours. They had brighter prospects before them. The thorough disorganisation of the Established Church itself was a sure augury of their future

triumph. What that Church taught no man could say, but it was obvious that there was more diversity in the Church itself than among the sects outside of it. (Laughter and applause.) The Established Church had never been otherwise than a persecuting Church. (Applause.)

The Rev. D. JONES HAMER moved a resolution approving of the adoption of the report and verifying the growth of the Free Church principle, which was seconded by the Rev. JOSEPH CORBETT, and adopted.

The Rev. D. N. JORDAN next moved a resolution in favour of Mr. Miall's motion, and in doing so expressed his satisfaction that Mr. Miall was not going to follow the precedent set by the Irish Church Act. Mr. STANWAY JACKSON seconded the resolution, which was supported by the Rev. Marmaduke Miller, of Huddersfield, who dwelt at some length on the growth of the disestablishment feeling within the Church and on the failure of the parochial system.

The Rev. W. HUBBARD moved the next resolution, which deprecated any attempt at a settlement of the Burial Grounds and University Tests questions which did not fully concede the claims of Nonconformists to equality before the law with all other members of the community.

Professor WILKINS, who seconded the motion, said he had that evening received a letter from a friend in Cambridge, who urged a strong public agitation in regard to the University Tests question, because, he said, he had heard on the best authority that the Government were prepared to accept conditions which the House of Lords wished to impose, which would be a practical reimposing of religious tests. ("Shame.")

Dr. JOHN HOPKINSON, who was loudly cheered, supported the resolution, which was unanimously adopted.

A local committee, composed equally of ministers and laymen, was then appointed, and the meeting separated.

TORQUAY.

A large and influential meeting was held at the Royal Assembly Rooms, Torquay, on Thursday evening last, to hear Mr. Conder. Mr. Browne, of Ashfield, occupied the chair, and having addressed the meeting, introduced Mr. Conder, whose lecture was listened to with great interest and received with great applause. At the close, the Rev. C. EDWARDS moved a resolution in favour of Mr. Miall's motion, which was seconded by Mr. EDMONSTON. A Mr. HARDING, who called himself a working man, then addressed the meeting, but wandered so much from the point, that he was put down.

The Rev. W. HOLDERNES, curate of Ellacombe, then addressed the meeting. He said there was another point from which the disestablishment question might be reviewed. He for one most heartily deplored and lamented the abuses which existed in the Church of England. He knew there were many, and he would not try to extenuate or make them less, but yet he loved the principles of the Establishment. (Hear, hear.) He thought some of his friends on the platform did not quite understand the motives with which many of the members of the Church of England regarded that Church. Instead of desiring to be freed from the bondage in which it was thought they were held, he for one should be very sorry indeed to see the disestablishment question consummated in the way that some would have it. He should be very sorry to see the rulers of our country ceasing to care for the highest interests committed to their care. He found that the principle was the rule at the time of Abraham, and also of Joshua, who said, as for them and their houses they would serve the Lord. He also thought he could see it in the commendation of the kings of ancient Israel, because of their bringing glory to God, and the great regard which they had for the religious interests committed to their charge. He did not think, however, it could be regarded as a Jewish question, because it was a sin for them to have kings at all. Still he thought it was seen that it was the duty of rulers to care for the spiritual interests of their people, whether they were kings or heads of a family, and that they should seek to promote God's will whether as the head of a manufactory, the captain of a ship, the commander of an army, or the ruler of a country. They were bound to use their influence to the utmost in glorifying God by promoting not only the secular good of the people, but also their spiritual good, which he held to be their highest interest. ("Hear, hear," and applause.) It was this which made the Establishment valued by its members, inasmuch as it cared for the spiritual interests of the people. (Hear, hear.) He cared very little for this as a political question, but he regarded it with great seriousness as a Christian matter, because there seemed a tendency to remove it from this high and lofty ground. They loved the Church of the Establishment, and so far from wishing to be released from the present "bondage," as it was called, he did not feel it so, for he had plenty of scope in which to do his work and did not feel he was at all hindered by the State. He did not think there was anything against the principle of the Establishment in the New Testament. He moved as an amendment:—

That whilst many in this room heartily deplore the abuses that exist in the Church of England, and desire that they should be reformed, at the same time they do not deem it desirable that our rulers should disregard the religious welfare of their people. (Applause.)

Mr. HEATH seconded the amendment.

Mr. WILKINSON, a member of the Liberation Society, next spoke, and gave his reasons for refraining from the support of Mr. Miall's motion. He thought it would be more prudent before they committed themselves to this question that they should seriously consider the subject. After some further remarks,

The Rev. W. HOLDERNES, in answer to the lecturer relative to the Purchas case, said if the decision

had gone against the Evangelical party, or if it had been shown by that or any other case that the Church of England was Ritualistic and Popish, they must have gone out, but by the declaration of the law it was shown that the Church of England was Scriptural and Protestant, and therefore they adhered to it and loved it. (Hear, hear.)

Mr. HICKLIN, the organising secretary of the Devonshire Church Institution, said he simply appeared on the platform for the purpose of suggesting to Mr. Conder that in commenting, in the course of his address, on the speech of the Earl of Devon, it was probable that he had not seen a full report. He had stated that the noble earl asserted that the sum of six millions had been raised by the Church of England for religious ministrations to the spiritual interests of the people. He (Mr. Hicklin) had only to state that the lecturer was rather below the mark. The sum that had been raised by the Church during the last thirty years in the promotion of the religious education of the people amounted to seventy-five millions. He had himself examined the statistics that had been gathered on this point, and they had been published *in extenso* by a most eminent actuary, who had verified them by public documents. Therefore he was sure Mr. Conder would be glad to know he had understated the voluntary endowments of the Church, and that instead of six millions she had contributed seventy-five millions. (Hear, hear.) A challenge had been thrown out that they could not exactly prove by conclusive evidence from the New Testament that the principle of establishment was a right one. He had before endeavoured to prove this, and he should be glad to do so again if it could not be attended with anything like agitation or clamour. He had always endeavoured to put forth arguments on the question, and to avoid anything which should excite any of the ill-feeling or malevolence which sometimes attended religious controversies. (Hear, hear.)

The LECTURER, in reply, said Mr. Hicklin's statement, relative to the seventy-five millions conclusively proved what he wished to say—that when the Church was disestablished she would be abundantly able to support herself. (Loud applause.)

The CHAIRMAN was about to put the amendment to the meeting first, when several gentlemen said it could scarcely be considered as an amendment from its wording, for all could vote for it, even those in favour of disestablishment.

The Rev. W. G. HORDER suggested that their friends should propose a definite amendment, and say whether they were prepared to continue the union between Church and State or not. (Hear, hear.)

The Rev. W. HOLDERNES slightly altered his amendment in order to give it a more definite form, which was as follows:—

That whilst this meeting deprecates the existence of the abuses in the Church of England, it at the same time deems it undesirable that Parliament should cease to legislate for the religious instruction of the people.

Mr. HARDING seconded the amendment.

Only about a dozen hands were held up for the amendment, and the original resolution was declared carried by a large majority.

The usual votes of thanks brought the meeting to a close.

EXETER.

We referred in our last number to the meeting at Exeter, which had been attended by Mr. Conder. We now learn that Sir John Bowring presided, and that a very large audience was present.

Sir JOHN BOWRING, in introducing the lecturer, said those who read in the newspapers of the previous day the debate which took place in the House of Commons the day before, would, he thought, have been struck with the temperate and, he might say, improved tone in which a question affecting equally the Anglican Church and the interests of Nonconformity was discussed. It was a pleasure on one side to hear the earnest representatives of the Established Church acknowledge that, on the part of the representatives of the Dissenters, their language had been becoming, prudent, and conciliatory; and at the same time they owned that the controversy had been of great service to the Established Church itself, for it had risen from its sleeping and torpid style into new activity, and in that they must rejoice. He hoped the time would come when they would all fight under that banner which should be inscribed by the words, "Great and glorious is Truth, and it must finally prevail." (Applause.) He did not know whether any of them had seen the skit that was produced the other day in reference to the declaration of one of their newspapers to the relative position of Dr. Boyd and an admirable representation of their (the Liberationists') cause in the House of Commons. The Churchman said that Mr. Miall could not drive the Dean from his position. Now, let them have an honest trial; one fairly fought on fair conditions. The Dean held a lawyer's brief; he was paid, and largely paid, for pleading his point, while Mr. Miall was fighting a sacred fight of truth, and in that cause he would be victorious. Now, with regard to the fight, he was very much struck with the speech of a man certainly one of the most excellent and distinguished prelates in England. He spoke of the Bishop of Winchester, who said—and it was a reasonable demand—that the Church of England only required that they should start fair. That was just the thing they (the Liberationists) wanted. Let them begin at the beginning, and take the highest authority in the land—take the Sovereign. He hoped the time would come when the Sovereign of England would not be the Sovereign of a special Church, but the Sovereign of Christianity—(cheers)—the Sovereign of a great communion which desired only the

triumph of Christian principles. Let them look at the House of Lords, where there were 27 representatives, paid from £4000 (which was not the minimum) to £10,000 (which was not the maximum). When the Dissenters held seven millions of money to distribute amongst their clergy they would be in a position of equality with that of the Established Church. They were not satisfied now, and they did not mean to be satisfied until they had liberty. No Church could be permanently stand unless its foundations were upon freedom and the right of private judgment.

After Mr. Conder's address, Mr. HELMORE, of Toppsham, proposed, and Mr. BRADBERRY seconded, a resolution approving of Mr. Miall's motion for the disestablishment of the English Church.—A Mr. TAYLOR spoke in opposition to the resolution, but was constantly interrupted, and the lecturer and chairman were obliged to appeal for a hearing.—On the motion being put about a dozen voted against it out of about seven hundred persons.

ST. ALBAN'S.

Last Wednesday a lecture on the disestablishment of the English Church was delivered in the Corn Exchange, by the Rev. T. GUTTERY, of Wolverhampton. The chair was taken by Mr. Edward Wiles, who was supported on the platform by the Rev. Thomas Watts, Mr. Joseph Wiles, and Mr. Cooper. The lecturer, having been introduced by the chairman, explained at length the objects and operations of the Liberation Society, as well as the position and prospects of the movement. He resumed his seat amid loud and emphatic demonstrations of applause, and the chairman then invited anyone in the room to stand on the platform and speak on the subject, but the invitation met with no response.

The Rev. THOMAS WATTS, after some preliminary remarks, moved the following resolution:—

This meeting, believing that the union of the Church with the State is detrimental to the best interests of both, is glad to learn that a resolution in favour of disestablishment is about to be moved by Mr. Miall in the House of Commons, and would urge the members for the county to give it their support.

The resolution having been seconded by the Rev. T. GUTTERY, was put to the meeting and carried almost unanimously.

A second resolution was then moved and seconded, nominating the Rev. Thomas Watts and Mr. James Fisk to represent the meeting at the triennial conference of the Liberation Society. Votes of thanks to the lecturer and chairman having been proposed and carried by acclamation, the meeting separated.

BIRMINGHAM.—Next Tuesday evening a public meeting in support of Mr. Miall's motion is to be held in the Town Hall. Mr. Illingworth, M.P., the Hon. Auberon Herbert, M.P., and the Rev. Edward White, will represent the Liberation Society on the occasion, and an important meeting may be anticipated.

WHAT CHRISTIAN MISSIONS CAN DO AMONGST THE HEATHEN.

In the *Christian Witness* of this month—a magazine which has of late greatly improved in the quality and variety of its contents—is an article from the Rev. Robert Toy, who thus summarises what has been accomplished by missionary agency in Madagascar:—

The congregations in the capital and neighbourhood are doing all in their power to spread the Gospel among their heathen countrymen. In the towns, where some of the principal idols were kept, native teachers from Antananarivo have been stationed, and more than a hundred evangelists have been sent to different parts of the country. All these are supported entirely by the voluntary contributions of the people; and although the consent of the Queen was necessary, in accordance with the established customs of the country, to enable them to leave the capital and take up their abode elsewhere, yet no interference whatever was made with the rights and liberties of the churches, who chose the men themselves, appointed them to their spheres of labour, and fixed the salaries they were to be paid. The Queen contributes most liberally to the general fund, but her subscription is given rather as a member of the church in the palace, than as Queen of the country. And lest any infringement of the liberty of the churches gathered together by the efforts of this large body of newly-appointed evangelists should occur, a message was sent by the Queen and Prime Minister, as representing the palace church, to the meeting of the Union held almost immediately afterwards, and after being well discussed, the following resolution was unanimously adopted:—"That the churches in Antananarivo do not possess the power to appoint pastors over those in the country, and the teachers who have been sent by the churches are not to make themselves pastors, nor to appoint others over the churches where they reside, but every church must appoint its own pastor as its servant in the affairs of the church." This resolution not only prevented any misconception on the part of the evangelists themselves, as to the position they were to occupy, but, coming as it did from the palace, it became to us a guarantee, that the Queen herself had no wish to interfere with the rights of the churches in the appointment of their officers. A still more emphatic proof of the disposition of the Queen and Prime Minister in reference to this question was given at the last meeting of the Union, held on the 14th December, 1870, when the Prime Minister unexpectedly was present, and, after having stated that he came to the meeting not as Prime Minister, but as a member of the Church of Christ, then, in reference to the reports in circulation to the effect that the Queen wished to interfere with the management of the churches, said that neither the Queen nor the church in the palace had any desire to rule or command the people in respect to

religion, and added, "If any one else does so, and presumes upon his position or power, be he one of my own sons, or be he pastor, preacher, or deacon, let him be turned out of the church." . . . Our society last year made a grant to assist in the extraordinary efforts put forth by the native churches to evangelise the country, and to help in erecting new places of worship, and the school teachers have hitherto been supported partly by the pence of the children, and partly by assistance from the society; but we have carefully abstained from paying the salary of any native church officer. During the year 1869, all parties, from the Queen and Prime Minister downwards, subscribed nobly, and a sum of money for different religious purposes was subscribed, amounting altogether to 9,682 dollars, or 1,938l. 8s. The amount for last year has not yet been ascertained, and although so large a sum cannot be expected, yet we may anticipate that the total amount will not fall very much behind.

The want of a trained ministry had been felt for some considerable time, and in 1869 an effort was made to provide for the future claims of the churches in this respect. Two of the missionaries have been chosen by their brethren for this special work, and a goodly number of students has been gathered together. Throughout all last year there were nearly fifty in regular attendance, who were receiving instruction in various useful subjects, including grammar, sacred history, exegesis, theology, and preaching. The address to the students at the commencement of last session was, by the special request of the Queen, given at the New Palace, the Queen herself being present, and the Prime Minister took the chair. The latter gave a stirring address to the students and officers of the church, who were present, and at its close the Queen said a few words, thanking the missionaries for the good they were doing to her people, and urging the young men to make most of the great advantages they were receiving.

Considerable progress has been made in providing for the general education of the youth of Madagascar. Inside the palace-yard a house has been set apart for a school for the sons of the higher officers and nobles, which is attended by nearly thirty pupils. A large new central school, for the training of native schoolmasters, is in course of erection, and is expected to be ready some time this year. Eight of the town churches have each a school connected with them, and a good number have been established in country districts. Two others are conducted in a most efficient manner by the missionaries belonging to the Society of Friends, who, besides working most harmoniously with the missionaries of our society, are rendering us very important help in various other ways, whilst denying themselves the privilege of opening churches for the promulgation of their own distinctive tenets. At the beginning of 1870 it was estimated that there were in Madagascar 142 schools and 5,270 scholars, and these have been very considerably increased during the twelve months now past. Last May an arrangement was made, with the sanction of the Queen, to commence a Government scheme of education. At the present time there is almost a rage for learning English, and a great number of persons—including one or two ladies of the highest rank—have begun taking lessons, though it is quite certain that a large portion of them will fail in making much progress in so difficult a language.

There are now in the capital three printing presses, kept nearly at constant work, one of which belongs to the Queen, and is likely to prove very beneficial to the people. When it arrived a paper was printed and distributed throughout the country, giving notice of its arrival, and containing a prayer to God on the part of the Queen, that He would make it the instrument of good to the people. Two other presses, one of which is of large size, are employed by us, with a staff of twenty-five native printers, but these have hitherto been insufficient to supply the great and unexpected demands for books of reading and instruction.

During the year 1869 the total number of books issued from the printing office store was 36,243, but at the end of the first six months of last year there had been circulated 81,000 books, lessons, tracts, Bibles, and Testaments, of which 50,000 were sold, and the remaining 31,000, consisting principally of catechisms and small tracts, were given away. From the Tract Society we have received very great assistance, and last year they sent out an edition of 20,000 hymn-books, which have already reached the capital and are being rapidly sold off. A large number of single books of the Bible have also arrived, and are now being circulated, as well as an edition of 20,000 New Testaments, with marginal references, from the British and Foreign Bible Society. Immediately on the arrival of the first instalment of these they were all disposed of at prices of 1s. 6d., 4s., 5s., 8s., and 10s. per copy, the price varying according to the quality of the binding. So great was the demand for the Bible and the New Testament, that the missionaries have again applied to the Bible Society for another edition of 50,000 New Testaments, and a reprint of the old translation of the Old Testament, which has been generously and promptly responded to by the society, and it is hoped that a great part of these will be sent out in time to reach the country this year.

Wherever Christianity has taken deep root in the heart of a nation it has always been followed by an advance in the material, social, and political state of the people, proving itself the true precursor of civilisation. Madagascar forms no exception to this rule. For ages before the introduction of Christianity the people seem to have deteriorated rather than otherwise. And after the Gospel had been preached among them, so long as idolatry was recognised as the religion of the Government, the real progress made by the nation was slow. The Government was most despotic in its character, regarding the people as so many goods and chattels, made for the sole disposal of the Sovereign. Polygamy was universally practised, and the morals of the people were of the worst description. The buildings, with one or two exceptions, were of a very poor character, and none of either bricks or stone were allowed within the city. Now, however, that Christianity has got hold of the people and the Government, all this is quite altered. A desire for really good houses is becoming general, and in a very few years' time the Antananarivo of 1862 will be scarcely recognisable. A great change also is taking place in the ideas of the people in reference to the *fanompoana* or service rendered to the State, which, among the Malagasy, answers instead of taxes. The system of paying for services rendered is being recognised. New laws have been promulgated, and these

are a great improvement on those which previously existed, while, for the first time in the history of Madagascar, they have been printed and distributed throughout the country. The Prime Minister is studying English history and the English laws, in order that he may be better able to bring the people under a good Government, and advance the nation in civilisation. The people themselves are becoming more cleanly in their habits and more decent in their clothing. Children of the higher ranks no longer are kept stark naked, as was the case a few years ago. Trial by ordeal has been utterly abolished, and children born on unlucky days may not be destroyed. Polygamy is rapidly decreasing, and a faithful wife is no longer compelled to pass the whole of her future life hopelessly bound to a polygamic and profligate husband. The idols have ceased to exist, and their keepers, deprived of all influence, are obliged to descend to an equality of position and privilege with their fellow-countrymen. Intoxicating drinks are forbidden by law throughout Imerina, and their sale on the coast is as far as possible discouraged. Though obliged by treaty with England to allow of their importation into the country, by the traders paying in kind ten per cent. customs' dues, yet the rum thus falling to the Queen, the officers in charge are commanded to empty into the sea. Sunday, as a day of rest, is observed throughout the kingdom; no markets can be held and no foreign vessels take in their cargoes on that day. Antananarivo on Sundays presents an aspect of calm and quietness, such as perhaps cannot be met with in any other capital of equal size in the world.

Thus religion and civilisation are going hand in hand, and a moral revolution is being quietly, yet rapidly, carried on, which is bidding fair to raise the Malagasy into a most respectable position among the enlightened nations of the earth.

The following extract from the preface of a new edition of the missionary work, "Fiji and the Fijians," or "Missionary Labour among the Cannibals" (Hodder and Stoughton), will be read with interest. It is but thirty-five years since the two first missionaries landed at Fiji, and the labourers since have been few, yet the results are marvellous:—"The Spirit has accompanied the truth with His convincing and transforming power, and the result on a grand scale is manifest, real, and deep. Cruel practices and degrading superstitions have been greatly lessened. Thousands have been converted, have borne persecution and trial well, maintained good conduct, and died happy. Marriage is sacred, the Sabbath regarded, family worship regularly conducted, schools established generally, slavery abolished or mitigated, the foundation of law and Government laid, and many spiritual churches formed. A native ministry is raised up for every branch of the Church's work. The language has been reduced to written form, a grammar and dictionaries have been printed, 22,000 copies of the New Testament, and 5,000 of the completed Scriptures, have been supplied and, for the most part, purchased by the native converts, catechism and Scripture proofs, reading books, a large edition of 'Bunyan's Pilgrim Progress,' two editions of a valuable system of Christian theology, and hymns have been widely circulated and profitably used. The returns of the Fiji districts in 1869 are—472 chapels, 391 preaching places, 13 missionaries, 1 English schoolmaster, 44 native assistant missionaries, 839 catechists, 2,266 day-school teachers, 2,541 Sabbath-school teachers, 494 local preachers, 2,260 class leaders, 20,348 full and accredited church-members, 5,909 on trial for membership, 914 Sabbath-schools, 51,159 Sabbath-schoolers, 1,524 day-schools, 51,125 day-scholars, 105,947 attendants on public worship."

DR. DOLLINGER AND PAPAL INFALLIBILITY.

The material portions of Professor Dollinger's reply to the Archbishop of Munich, who required him to give in his adhesion to the new dogma of Papal infallibility, we have given in a leading article. The *Augsburg Gazette* now announces that the Archbishop has threatened both Dr. Dollinger and Dr. Friedrich with excommunication, unless within a fixed period they withdraw their declarations against Papal infallibility.

The learned Professor has received large numbers of addresses from all parts of Germany of encouragement and approval of his refusal to acknowledge the infallibility of the Pope. The students of the University have been forbidden to attend the Professor's lectures. On Monday there was a meeting at Munich, numerously attended by many of the most respectable citizens, at which an address to the Government was unanimously adopted in reference to the new religious doctrines. The Government is requested by all means at its disposal to oppose these doctrines, in consequence of their dangerous tendencies, and to prohibit their extension in all public educational establishments; and likewise to take measures to place the relations of the Church and the State on a firmer legal basis.

The example set by Dr. Dollinger has been followed in Switzerland, by men whose position is less known, but whose firmness is not less deserving of notice. Professors Hilgers, Langen, and Rensch have been suspended as Roman Catholic priests for having failed to give in their recantation within the prescribed time. There are now five Swiss professors who have been suspended because of their refusal to recognise the dogma of infallibility.

"There is no doubt," says the Vienna correspondent of the *Times*, "that Dr. Dollinger has behind him the great mass of the educated men in Germany, and the pretension of Rome to unlimited sway over the Catholic world arrives at an ill-timed moment. Germany, which has begun to feel its own power

and strength, will be less inclined than ever to submit to foreign dictation, in whatever shape it may present itself. Already the Address debate in the Reichstag at Berlin has shown that those who thought there might be some disposition to undertake a crusade in favour of the temporal power of the Pope were grievously mistaken. Not even in Germany will the phases of the struggle undertaken by one man against the most powerful organisation in the world be watched with greater interest than here, where the struggle between State and Church is as yet far from being decided."

THE LIBERATION SOCIETY'S CONFERENCE.—We understand that, at its sitting last week, the Committee of the Congregational Union appointed as delegates to the coming Conference the Rev. J. Kennedy, Rev. Dr. Mullens, Henry Wright, Esq., and Joseph Craven, Esq. On the same day the Committee of the Surrey Congregational Union also appointed three delegates. We commend the example set by these bodies to other unions and public bodies which may be meeting between the present time and the 2nd of May. The Conference regulations also provide for the appointment of delegates by "political or ecclesiastical societies which embrace objects cognate to those of the Society." It is also an important feature of these triennial assemblies that it is "not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction." In virtue of this provision, those who approve of the Society's objects and general modes of operation, but who may not have hitherto connected themselves with it, may feel themselves at full liberty to enter its ranks for future work.

It is stated that in the city of New York, as many persons attend religious worship as are to be found in all the churches and chapels of this metropolis, although the population here is three times as great as it is in the American capital.

A REAL DIFFICULTY.—The two committees of the Presbyterian and the United Presbyterian General Assemblies, on the union of the two bodies, have held a joint meeting at Pittsburgh, and each tried to state its demands in such ambiguous or indistinct phrase that the other would accept it. They failed.—*Boston Congregationalist*.

Religious and Denominational News.

WEST RIDING CONGREGATIONAL UNION.

The annual conference of the West Riding Congregational Union was held on Wednesday last, in the Upper Chapel, Heckmondwike, the chairman being the Rev. William Thomas, of Leeds. There were in attendance about 400 ministers and delegates from various parts of the Riding. The proceedings of the Conference commenced with a devotional exercise.

The Rev. William Thomas, in his opening address remarked that now the Government Education Bill had become law, they regretted that it was not all they could desire; but there was no reason why they should not accept the measure for the present, and work with it as best they could. He had no doubt that there would be tricks and jobbery in the management of schools, and many attempts made to subvert the ends of the dominant Church. They held most firmly that no human being could be properly educated without the Christian element; but it was not at all essential that to a common secular education there must be added the teaching of religion by the same man in the same place. Some men insinuated that they could seem to obey the law by not having a catechism, and yet could teach all its dogmas on the sly; but if this sort of thing should be attempted, as he feared it would, Nonconformists must not only work the Act honestly themselves, but must do all they could to prevent the dishonest working of it by others, and as the defects of the system became practically developed they must agitate for a Reformed Education Bill. (Hear, hear.) Referring to the Irish Church, he said that two years ago it was threatened that if Parliament disestablished that Church there would be an Irish Protestant rebellion. Now that the thing was done it was pleasant to read of satisfaction and contentment, and of the laity taking more interest in their Church than they had ever done before. The State Church being abolished in Ireland, was it not time to move for the same thing at home? (Applause.) He rejoiced at Mr. Miall's intended motion. (Applause.) He did not expect it to be carried all at once, but it would ventilate the subject. Discussion upon it in Parliament would engage the attention of the whole of the kingdom and promote the growth of public opinion; and by-and-by public opinion would demand and secure for them all they asked or desired. Doubtless some hon. members of the Liberal party thought Mr. Miall's motion inopportune, and would like to see it shelved for an indefinite period. Somehow there never was a decided move for any great reform which was not deemed inopportune by somebody. They were told that the State Church was doing great good, and therefore ought not to be interfered with. They rejoiced in all the good, but could not close their eyes against the evils connected with it.

The State Church worked ill in many ways. It thrust itself into manifold questions of great importance for the nation, and hindered almost every measure of liberal and progressive legislation. (Hear, hear.) As long as any Church was established and endowed by the State, such difficulties and drawbacks would continue. For the sake of his own privileges as a Nonconformist, and for the sake of liberty and advancement in the nation, he felt bound to raise his voice against all State-Churchism whatever. (Hear, hear.) It might be that disestablishment and disendowment could not be promoted without awakening great bitterness of spirit, but if they were so they could not help it. Let religious equality and freedom be established in the land, and there would surely be an increase of "sweetness and light." (Applause.) The speakers went in to refer to the late war and other events on the continent; and drew from them a lesson for ourselves. He also touched upon the question of workmen's dwellings and the temperance question. While not thinking that their churches were less united or less loving than other Christian communities, "offences will come," and if offences came which a pastor and his people could not settle amongst themselves, it appeared to him that the Union ought to be prepared with a standing committee of arbitration, whose advice might be sought and obtained in a brotherly way. A scheme for such committees had been prepared, and would be laid before the meeting. He also spoke of the desirableness of the members of the Union becoming more hopeful to one another in the settlement of pastors over vacant churches, and afterwards said that he was encouraged to think that they were making progress in the Home Mission work. (Hear, hear.) It was computed that during the last twenty years they had opened 700 new places of worship in England, and there was reason to believe that the increase of preaching rooms would be still greater. But all their past progress was small compared with the work yet before them. Facts collected and reported twelve months ago showed that in some districts in the West Riding from 90 to 98 per cent. of the adult population was habitually absent from all places of worship. In the seven large towns of the riding, taken as a whole, one-half of the adult population never entered a place of worship, while many others only attended now and then. Surely in the presence of facts like these the churches would be stirred up to further efforts for evangelising the people. The chairman next entered into a discussion of the best mode in which this mission work could be carried on both in populous places and in country districts, and commended the loan fund scheme to the confidence and liberality of all their friends.

The Rev. E. R. Conder (Leeds) proposed that the thanks of the Union be awarded to the chairman for his address, with a request that it should be placed at the disposal of the committee for the purpose of being printed; to the Rev. Robert Tuck and Mr. Elias Thomas, for their addresses at Heckmondwike on Monday evening; and to the Rev. S. D. Hillman, and Mr. J. W. Willans, for their addresses at Cleckheaton the same evening. The motion was seconded by Mr. B. Langley (Sheffield), and it was cordially adopted.—All the gentlemen named in the resolution having replied, the admission and dismissal of members of the members of the Union took place.

The following resolution was adopted amidst applause, on the motion of the Rev. Bryan Dale, seconded by the Rev. R. Bruce, and supported by Mr. J. Hill:—

That this assembly desires to express its earnest sympathy with the purport of the resolution about to be brought before Parliament by Mr. Miall to the effect that it is expedient and necessary to apply to the Established Church of England and Wales and of Scotland the general principle recently carried out in Ireland, and its hope that a large number of the representatives of the people, including the members for the constituencies of the West Riding, will give their support to the aforesaid resolution, and that a copy of this resolution be forwarded to each of the county and borough members for the Riding.

Amongst other matters that were brought before the attention of the conference was the desirableness of the Nottingham Congregational Institute being under the immediate control of the several county associations and of being affiliated with the Union. This was introduced by the Rev. J. B. Paton, and it gave rise to a discussion. It was decided to postpone the further consideration of the question for a twelvemonth.—The invitation to hold the next meeting of the Union in Sheffield was unanimously accepted, and the Rev. Bryan Dale, of Halifax, was elected to be chairman of the meeting.

The *South London Press* reports that Mr. Spurgeon was last week unable to occupy his pulpit at the Tabernacle in consequence of an attack of gout.

The Rev. H. Simon, of Tolmer-square Church, has accepted the invitation of the church at Hare-court Chapel to become co-pastor with the Rev. Dr. Raleigh in that church, and in the one about to be formed at Stamford-hill.

PRESBYTERIAN UNION.—Fifty-two of the Presbyteries of the Free Church of Scotland have reported in favour of the Union, and only ten against it. The Presbyteries of the United Presbyterian Church are unanimously in favour of the Union.

BRISTOL.—The Rev. R. P. Clarke, formerly minister of City-road Chapel, London, having accepted the pastorate of Lodge-street Chapel, Bristol, commenced his ministry there on Sunday, April 2. The chapel had been closed for extensive repairs and alterations. The congregations were large, and the collections good on the occasion of the reopening.

AMERICAN PRESBYTERIANS.—The subscriptions to the Presbyterian Memorial Fund, up to the present time, are believed to amount to four millions of dollars; of which more than 800,000 dollars are for

educational institutions, above a million for church edifices, at least one million for church debts, and the rest for parsonages, hospitals, and other objects.—*Boston Congregationalist*.

HECKMONDWIKE.—On Good Friday afternoon the foundation stone of a new place of worship for the Independents of Doghouse, Heckmondwike, was laid by Mr. George Kelley, of that town, in the presence of a large number of spectators. The building will be a substantial structure, capable of accommodating six hundred worshippers. It is from designs by Mr. Hiscox, architect, Harrogate. A handsome silver trowel and a mallet were presented to Mr. Kelley by Mr. Goodall. Addresses were delivered by the Rev. Henry Sturt, of Dewsbury, the Rev. Allan Mines, B.A., and the Rev. Mark Howard, Heckmondwike, and other friends.

THORNTON, BRADFORD.—On Good Friday the opening services in connection with the new Congregational Church in this place commenced. Accommodation is found in the church for upwards of 650 adults. The total cost of the works executed is from 2,500*l.* to 3,000*l.*, exclusive of the site, and the completion of the design by the erection of the spire is estimated to cost 300*l.* The contracts were let to local firms, and the church has been built in a satisfactory manner. At the opening services there was a large congregation, including many of its ministers and other leading gentlemen from the neighbouring towns. The service was commenced by the Rev. W. M. Arthur, the minister of the place, who, after the singing of a hymn, offered up a prayer and read suitable portions of scripture. The sermon was preached by the Rev. E. Mellor, D.D., of Halifax. Another sermon was preached in the evening by the Rev. A. Hannay, of London.

WESLEYAN.—The special fund for the erection of new Wesleyan Methodist chapels in London now amounts to the sum of 21,000*l.* Several of the donors are not quite content with the generous sums they have named, and are now considering how far they can increase the gift—in some instances even by the exercise of self-denial. The list begins with 5,000*l.* Three friends have given 1,000*l.* each, fourteen contribute 500*l.* each, one 350*l.*, sixteen 250*l.* each, fourteen 100*l.* each, and eight 50*l.* each. The question of the presidency of the Conference for 1871-2 is already being discussed. The minister most likely to be elected is the Rev. T. Vasey, who, last year received 128 votes, Mr. Farrar, the present occupant of the chair, having 173. The Rev. L. H. Wiseman had twenty-five votes, and it is certain that, before many years have passed, he will be called to the presidency, but Mr. Vasey will most probably be Mr. Farrar's successor.

THE REV. BENJAMIN EVANS, D.D., who has been for many years known to a large section of the religious world, died very suddenly at Scarbro' on Thursday night. He was sitting at home with his family about ten o'clock, when he fell back in his chair and expired in a few minutes. The rev. gentleman had been in a delicate state of health a considerable time. A few years ago he was attacked with paralysis, and he has long suffered from an affection of the heart, which compelled him some years since to resign the pastorate of the Ebenezer Baptist Church at Scarbro'. He was thirty-eight years its minister, and was in the sixty-eighth year of his age. For some years he conducted a monthly magazine for Sunday-schools; and the periodical known as the *Northern Baptist*, first published at Scarbro', and subsequently at Leeds, was edited by him. He established the well-known paper the *Freeman*, and was for a long time the writer of its ecclesiastical articles, and the writer of its articles on American affairs. He held the chair of Ecclesiastical History at the Baptist College at Bury up to his death; and for some time he was Chairman of the Baptist Union. It should have been said above that he took a great part in years gone by in the movement for the abolition of slavery. With every great work of moral, social, or even political reform, Dr. Evans was identified, and though modest and retiring, he has no doubt left his mark in the world. He was universally esteemed, and his death will be deeply lamented by a very large circle of friends and acquaintances both in England and abroad.—*Leeds Mercury*.

AGRICULTURAL-HALL SERVICES.—Although nearly three years have elapsed since these services for the working people of North London were established, the interest they have awakened does not diminish, if we may judge from the numbers who throng the Concert-hall every Sunday afternoon. On Sunday last every seat was occupied, the preacher being Mr. Brownlow North, from Scotland, who delivered a powerful and animated address, which appeared to make a deep impression. The principle on which these services are conducted evidently meets with popular favour, the preachers being selected from every denomination, and the entire service restricted to one hour. One day it is a clergyman of the Established Church who gives the address, another it is a Dissenting minister, while on a third it is a Christian layman, every evangelical denomination being represented on the platform. Judging from the appearance of the congregation, it is not the poorest and lowest whom the promoters of the movement have succeeded in gathering together, but a class somewhat above them. Comparatively few of the rougher sort, the tramps and costermongers, are to be seen at the Agricultural-hall on Sunday afternoon; but the bulk of those present consists of respectable artisans, and mercantile clerks and small shopkeepers, who listen with every mark of respect to what the preachers have to say. The seats are entirely free and unreserved. There is plenty of light and warmth. The hymns are cheerful and sung to

the easiest tunes. The addresses are couched in plain English, such as every one can understand, and are free from any attempt at mere doctrinal teaching or theological partisanship. It may be added that all the services rendered at hall are purely voluntary, and that the expenses incurred by the hire of the building are nearly defrayed by the offerings contributed by the people.—*Daily News*.

UPPINGHAM.—For the last six months the chapel at Uppingham has been in the hands of the builders. The slates have been relaid, the windows altered, the ceiling and inside walls replastered, new pews and platform, all of pitch-pine, put in, and a commodious entrance-lobby built out in front. The work has been carried out by Mr. W. Dean, of Uppingham, from plans by W. Langley, Esq., of Leicester, and is very satisfactory. Special services were held on Thursday, March 30. In the afternoon the Rev. A. Mackennal, B.A., of Leicester, preached, and a public meeting was held in the chapel in the evening. E. Kemp, Esq., of Leicester, formerly an active member of the congregation, presided. The Revs. B. O. Bendell, of Stamford; C. Haddon, of Wymondham; S. Lock, Wesleyan, of Uppingham; H. F. Walker, of Pendlebury, a former pastor of the church; E. S. Jackson, the pastor; and Mr. Stevenson, of London, took part in the proceedings. Tea was provided by the ladies of the congregation in the schoolrooms behind the chapel, which were tastefully decorated for the occasion. The total outlay was 500*l.* Towards this amount 260*l.* had been received in subscriptions; 55*l.* was collected in books; and the ladies added 100*l.* from the bazaar. During the day collections, donations, and promises, were received to the amount of 66*l.*, leaving a balance of rather less than 20*l.* On the following Sabbath the Rev. W. Clarkson, B.A., of Market Harboro', preached, and before the close of the evening service the whole amount was raised.

CUCKFIELD.—On Good Friday interesting services were held in connection with the celebration of the jubilee of the Independent Sunday School at Cuckfield, Sussex. In the afternoon the present scholars (upwards of 100) assembled at the New Chapel to listen to an address from a former pastor, the Rev. Albert Foyster. The meeting was presided over by George Knott, Esq., and the children sang a number of appropriate hymns, one of which was composed for the occasion by Miss Pratt, the eldest daughter of the superintendent. The children were then regaled with refreshments in the house where the school was originated. After this, through the kindness of Messrs. Pratt and Knott, about 200 of the former teachers and scholars were furnished with tea in the new school-room, when there were present three generations of the gentleman who founded the school. In the evening a crowded meeting was held in the chapel, presided over by the pastor, the Rev. J. Stubbbery, B.A. The meeting was addressed by the chairman, Daniel Pratt, Esq. (who gave a history of the school), the Rev. A. Foyster, George Knott, Esq., and Messrs. Easton, Crick, and Wells. The spirit of the services was excellent throughout, and the evening meeting was greatly enlivened by the presentation of a handsome testimonial. The salver bore the following inscription:—"Presented by the members of the church and congregation, and other friends, to Daniel Pratt, Esq., on the occasion of the Jubilee of the Cuckfield Independent Sunday-school, April 7th, 1871." The school was never in a better state of efficiency than at present, and it was felt that the testimonial was only a fitting tribute for such laborious and continued services.—*Brighton Daily News*.

LONDON BAPTIST ASSOCIATION.—The usual quarterly meeting of the pastors and delegates of this association was held on Tuesday in the Downs Chapel, Upper Clapton. The Rev. F. Tucker, B.A., presided. The morning meeting of pastors commenced at eleven o'clock with a devotional service. A paper was read by the Rev. F. U. Davis, B.A., on "The recurrence of large additions to the churches," which was followed by an interesting discussion and a vote of thanks to the author. Dinner was served in the schoolroom, after which a vote of thanks was proposed by Dr. Brock to the officers of the church whose hospitality they had enjoyed, and carried. The Rev. T. V. Tymms, pastor of the church, responded. The Rev. Dr. Hoby addressed a few words to the meeting. In the afternoon an address was given by the Rev. D. Katterns, of Mare-street, Hackney, vice-president of the association, on "The present condition of the denomination in London," and discussion followed. Several churches having been received into the association, the Chairman explained the action of the committee respecting the new chapel for the present year. Upon his recommendation, and that of the treasurer, Mr. Harvey, it was decided that 1,000*l.* be granted towards the erection of a new chapel in the Wandsworth-road, to be built by Mr. Spurgeon and his friends at the Metropolitan Tabernacle, the church to be formed of Baptists only, but to be allowed hereafter to decide for itself as to the question of open membership. It was also unanimously resolved that the 900*l.* forming the Salter's legacy, now due, be devoted to the erection of a new chapel in New Barnet. Dr. Brock warmly urged the ministers and delegates of the association to make it a point of conscience to attend the forthcoming meetings of the Baptist Missionary Society and Baptist Union. The latter meetings in the provinces had been a glory to them as a denomination; but in town they had been the opposite. In the evening addresses were delivered at a public meeting by the Revs. J. A. Mayers, of Battersea; W. G. Lewis, of Wesbourne-grove; and H. Platten, of Maze Pond.

Correspondence.

THE BISHOP OF MANCHESTER ON THE MAINTENANCE OF NONCONFORMIST MINISTERS.

To the Editor of the Nonconformist.

SIR,—Would you allow me a brief space in your journal to reply to one or two remarks made by the Bishop of Manchester in his recent speech at Bolton? You have already dealt with the speech as a whole, but there is a portion of which, as it seems to me, demands a specific reply. It is as follows:—

I am quite aware that Nonconformist ministers who are men of high culture, who are eloquent men, and men of power—can maintain a very good living if happily they can get a large chapel erected in a populous and fashionable neighbourhood—(laughter)—but I am not at all sure that a Nonconformist minister would make a very good income if he planted his chapel down in some of the suburbs of Ancoats, or in Deansgate, or Greengate, or Oldham-road, Manchester. All I know is, those are not parts of the town which most abound with Nonconformist chapels, and though it is very well to say that ministers may be adequately maintained by the voluntary effort, I am afraid when one remembers what a very large proportion of the parishes of England are situated in rural districts, there would be absolutely none, or next to no provision for ministers in those parishes where perhaps, after all, their services are most needed. (Applause.) Our blessed Lord told us that He did not come so much to call the righteous and the well-to-do to repentance, as the ignorant, the outcast, the destitute, and the sinner. You don't want ministers so much in wealthy as in populous neighbourhoods; it would be a very pleasant thing possibly to have a fashionable congregation, with all the ladies in silk dresses, and the gentlemen with gold studs and gold rings; but where you have got the poor that want the Gospel preached to them most of all, you will find the greatest difficulty without endowments in planting a minister down there to preach to them. (Applause.) I venture to think that when I had a country parish with an income of 400*l.* a year, it was my happiness to be on perfectly good terms with all the people. They were not rich, and to a certain extent they had been spoiled by the principle of endowments; they had never been accustomed to pay for their church, and it would be a great change to them if on a sudden they were called upon to pay, and I believe if my parishioners in Berkshire were called upon to pay me, they would think they had done an extremely liberal thing if they gave me 50*l.* a year. (Laughter.) But with respect to these endowments, I don't believe that any man is a single sixpence the poorer for what the Church of England enjoys; and if all the endowments were swept away, there would not be a great many people who would be any the richer for it. You would simply get rid of the clergy, who are an important link in our social system; and you would not replace them by any other body; and if Mr. Miall's plan were carried out, and the money was put into the hands of a parish to do with it as it liked, I suspect that a class of gentlemen for whom I entertain a great respect personally—the lawyers—would get the largest share. (Laughter and applause.)

I think that the sentiments expressed in these words is entertained by many clergymen, and that it prevents their approval of disestablishment as a practical principle. Like the bishop, they are afraid that, in the event of the separation of Church and State, there will be no adequate support for ministers of the Gospel, and therefore are afraid to take the great leap from compulsion to voluntarism.

Of course a great deal might be said upon this subject which would not, I should imagine, be particularly pleasant to Episcopalian ears. The bishop was amusing, but I don't think the subject altogether suits a joking spirit. I should like to ask his lordship this question. Suppose Jesus Christ had acted upon his principle. Suppose He had declined to undertake His work unless assured that He could be "adequately maintained"? Or take the case of Paul. I suppose Paul could have made more money as a lawyer than he ever did as an Apostle. If Paul had considered the whole question in the bishop's manner, he would have said, "Well, Christianity may be true or not, but if I join it as a teacher, how are the people to support me?" I daresay the question did come across his mind in his Arabian retreat, and he decided it in the opposite way to that in which the bishop decides the question he has raised. He wouldn't have been worth his salt if he hadn't.

Then, next, I think it may be said that the Established Church does not do what the bishop says Voluntarism will not do. It does worse than Voluntarism ever did or could. How many of the clergy are "adequately maintained" under the present system? The late Bishop of London once said that there were 10,000 clergymen in England with less than 100*l.* per annum. Any one who knows the position of the clergy can add to this statement. I suppose there can be no greater mental distress than that which is endured by the poor but educated clergy of the Establishment. They are wearing out their hearts in their work, and are obliged to beg, as the Poor Clergy Relief Society informs us, for cast-off clothes, or anything that may relieve their dire distress. Mr. Trollope's picture was no fancy sketch. There are hundreds of them in the Church.

Now, there may be, and there are, many—too many—poor Dissenting ministers, whose life is a great and painful struggle. But they have not, with this, the consciousness and the sight of a scandalously unjust inequality. It is almost, probably altogether, in the Establishment, the rule that the man who receives the most pay does the least work, and the man who receives the least pay the most work. The heavily-endowed

livings are nearly all in small country places, where you will find a man getting hundreds, and sometimes thousands of pounds, for ministering to a few people. The next parish to his may be populous, and the incumbent poverty-stricken. It is true that this might be altered. Altered? What would be half the use of the Establishment without its money prizes? Altered? Why don't the bishops bring in a bill to alter it? Altered? How, then, could the late Bishop of Carlisle have given a good thing to his son-in-law, or the present Bishop of Winchester have given the first valuable living at his disposal to his son?

Another reply to the bishop can be made. He says that, if his endowment of 400*l.* as an incumbent had been taken away from him, his parishioners would have thought they had done an extremely liberal thing in giving him 50*l.* a year. Very well. "The worth of a thing is what it will bring." Perhaps the bishop was really not worth more than 50*l.* a year where he was, but I dare say that no Dissenting minister in the neighbourhood received so small a salary from his poor congregation. If the rich people are less liberally disposed, how is it? Has the Establishment not conduced to make them religious, and to show their self-sacrifice in their religion? It has not, what is the worth of it? It seems to me, according to the bishop, that its result must have been to extinguish even a sense of justice—as it naturally may do—and to deaden both human and Christian virtue.

But the bishop goes, all along, upon a false issue. It may be very true, and I think it would be, that on the sudden cessation of compulsory endowments, men who have lived under the compulsory system would not readily rise to the claims of a higher and nobler system. Possibly there would be very many places where 400*l.* in tithes would be succeeded by 50*l.* local voluntary contributions. This might be inevitable; at least it would be extremely natural. But there is no necessity that it should be the case. The riches and the liberality of one district might supply the poverty and, for a time, the niggardliness of another. Has the bishop never heard of the Sustentation Fund of the Free Church of Scotland, or of the Pastoral Aid Society in his own Church? Can he not see how his great practical difficulty could be made no difficulty at all?

I have written enough, but I had more to say. I can only add that under the Voluntary system, the Gospel is preached to the poor and to the scattered in England, in Wales, in Scotland, and, if Roman Catholicism be a Gospel, in Ireland to. So it is in America and in the colonies, and so it will continue to be. The great hindrance in this country to a more effective preaching is the existence of the Established Church.

Yours, &c.,

AN OLD VOLUNTARY.

THE COLLEGE FOR MINISTERS' DAUGHTERS.

To the Editor of the Nonconformist.

SIR,—I rejoice to see that some active steps are being taken to assist our ministers in the education of their daughters, and that already large sums are given or promised for so desirable an object, for it is hardly possible to overrate the importance of the movement. But I cannot approve of the proposed *modus operandi*, which must have the effect of pauperising to some extent the very class we are trying to benefit. Would it not be a more desirable mode to invest the sums given, and from the interest to contribute a certain sum towards placing the daughters in schools already established and conducted by Christian ladies, who have been greatly blessed in their efforts in training those who have been under their care? By this mode we accomplish two desirable objects, viz., placing the daughters in a position equal to others; and, at the same time, assist those Christian ladies who feel it needful to devote themselves to the important work of training others. At the same time, many of our churches should remember that it is owing to their illiberality, if not to their inability, that the step has become necessary; so that it would be a great injustice to work upon a plan which would cast any stigma upon ministers' daughters.

Yours, &c., H. O. WILLS.

Cotham, Bristol, April 9, 1871.

"THE BRITISH WORKMAN" HOUSES IN LEEDS.

(From the Leeds Mercury.)

Scattered over some of the poorest and meanest quarters of our town, in places where squalor, filth, and misery have too long been the distinguishing characteristics of the population, and where drunkenness has prevailed to an extent which would only be credited by those who have had actual experience of such localities, there are at this moment fourteen houses of entertainment, each bearing the sign of "The British Workman," and each distinguished from the rest by a number of its own. Entering one of these houses at any hour during the evening, when the day's work is over, and working men are enjoying their hard-earned rest, the visitor would find around him many of the characteristic features of a common public-house. A "bar," a tap-room, a smoking-room, furnished after the style of such places, would do much to deceive him as to his whereabouts, whilst he would be still further deceived by the character of the persons occupying the house.

Among these he would find the genuine working-class element largely prevailing. In every respect, in fact, save one, the company he would meet would be precisely the same in character as that which he might see by stepping into the nearest beer-shop. But then the exception is an important one. Not a single drunken man will be found in the whole fourteen "British Workman" houses during an evening's inspection of them; and what is more, not a single glass of beer is drunk in any of them from week's end to week's end. In all other respects the "British Workman," with its signboard, its cheerful lamp, its red curtains, its comfortable rooms, its clouds of tobacco smoke, and its company of tired labourers, is a genuine public-house: but it is "a public-house without the drink." Newspapers are to be found in the different rooms, innocent games of skill are provided for those who care for them, the musical taste for which the working men of Yorkshire have so long been famed, is largely cultivated, and for the rest, there is a pleasant chat after the day's work with neighbour or workfellow, in a place which is at once free from the formality of a public institution, and from the temptations of a beerhouse. Whatever doubt anyone may entertain as to the success of such an attempt as this to reach the class for whose benefit it is intended, must be more than set at rest by a visit to the fourteen "British Workman" houses in Leeds.

The origin of this novel experiment is due to the efforts of a lady whose name is well known to all classes among us. Some four years ago Mrs. Hind Smith took a house which had once been, we believe, a notorious beer-shop in Fountain-street, and, banishing from it everything in the shape of intoxicating liquor, started it on the model of a temperance public-house. The attractions which we have hinted at were provided for the frequenters, and very soon it was found that the place was so successful as to require enlargement. That which the many laudable efforts of excellent men among us had failed to accomplish, was done by this unpretending little cottage, so recently the scene of drunkenness and vice. It "drew" the classes for whom it was intended. The doors were open to all; the penniless set, turned out of every other place of resort, was welcomed here, not by a committee of gentlemen, but by a friendly landlord, and by men of his own class. The homeless workman found here a place where he could spend his evenings much as he would have spent them in the beer-shop, setting aside the drink, and the low profanity prevailing there. Soon it became abundantly evident that the experiment might be repeated. The men who rallied round "British Workman No. 1" were themselves anxious that "No. 2" should be established, and within little more than three years we have seen fourteen of these model public-houses opened in different parts of Leeds, most of them in houses once notorious as beer-shops of bad character. This vast good has been done in the streets where the houses have been opened is proved by the testimony of many competent witnesses. Places which were once filled with wickedness of every kind are now purged and made clean. Some of the most notorious drunkards in Leeds have been reclaimed; hundreds of homes have been rescued from misery and degradation, and each fresh "British Workman" has become a new centre of light, shedding its blessed rays where a short time ago all was darkness and sin.

One striking feature connected with this movement must not pass unnoticed. It has long been said that if working men's clubs were ever to succeed, the religious element must be strictly excluded from them. In these places, we have the clearest testimony to the contrary. Religious services, held in rooms quite apart from those occupied by the casual visitors, are a prominent feature of the "British Workman" houses. Nor have they been the least successful feature. This is not, perhaps, the place in which to dwell on such a topic; but we have the best assurance of the fact that the happiest results have attended the religious ministrations connected with these houses, and that hundreds who seemed altogether out of the reach of Christian workers, have "heard with gladness," in the upper rooms of these humble cottages, the good news of God. Active social and spiritual work is carried on in all them. Night-schools, prayer-meetings, benefit societies, mothers' meetings, singing classes, and bands of hope, seem to have been established in almost every "British Workman," while each has in addition a feature which is noteworthy as being of the true public-house character. In every house there is on Saturday evening a "free-and-easy," based on the model of the ordinary entertainment of this description, but freed from everything vulgar or immoral. The limits of our space do not permit us to enlarge upon the social characteristics of the houses; but it is satisfactory to know that they are, in almost every case, approaching the point at which they will be self-supporting, while their complete freedom from the character of formal public institutions, and the extent to which they are left in the hands of those for whose benefit they are designed, take away from them the disadvantages which have so long rested upon more ambitious efforts of the same description. Already the example thus set in Leeds is being copied elsewhere. Birmingham, Hull, and Bradford have taken the work in hand, and before long we may hope to find the British Workman public-house a recognised institution throughout the country. That this may come to pass, and that the work may prosper wherever it is undertaken, will be the earnest wish of all who have seen its striking success and admirable results in Leeds.

Postscript.

Wednesday, April 12, 1871.

THE CIVIL WAR IN FRANCE.

(From the Times.)

PARIS, Tuesday.

An unusually quiet night and morning. There would appear to have been some sort of understanding, tacit if not formal, for a mutual suspension of hostilities. The Communists have taken advantage of it to repair the injury done to the Maillet gate and the adjoining bastion. Three delegates of the Republican Union for the rights of Paris were to have gone this afternoon to Versailles to endeavour to set on foot negotiations for peace, but at the last moment difficulties were made about getting *laissez-passer* from the Commune, which is believed hostile to their mission. It is thought, however, that they will be allowed to go to-morrow. Not much is hoped from their efforts. The Freemasons are also trying to open negotiations. The *Mot d'Ordre* and the *Rappel* seem both dissatisfied with the postponement of the elections to fill the places vacant in the Commune.

At the last moment (half-past six) there is a widely-spread report that Fort Montrouge has been taken.

A great offensive movement on the part of the Government troops is spoken of for to-morrow. I doubt its being carried out, because General Ducrot, who is reorganising the remnants of the Metz army, reports that he is not yet ready with his troops.

General Fabrice is moving from Rouen to St. Denis. This looks like business on the part of the Prussians.

The Archbishop of Paris is imprisoned at Mazas; the Secretary-General of the Archdiocese and the Superiors of St. Sulpice have arrived at Versailles.

The Commune have officially announced that, even to foreigners, passports to leave Paris will not be given if the applicant has relations with Versailles. This amounts to a complete prohibition of exit from the city.

(From the Daily Telegraph.)

VERSAILLES, Tuesday.

General Ducrot writes from Rennes to say that he has ready a division of 12,000 men of the old Imperial Guards, ready to march at a moment's notice, and another division of the same number, and composed of the same troops, will be ready in ten days. The army of Versailles now amounts to 80,000 men.

The carnage caused by the mitrailleuses of the Government in the late engagements at Clamart and Chatillon was very fearful.

A certain Monsieur Domalain, a Breton and a lieutenant in the navy, has been in Paris for several days, and has organised the following *coup de main*:—Eighteen thousand of the loyal National Guards in Paris have been secretly organised. Of these 6,000 are to try at a fixed hour to take the Hotel de Ville, 6,000 are to attack Belleville, and 6,000 Montmartre. At the same moment a strong division of infantry is to attack Porte Maillot and another to try and get possession of the railway-station of St. Lazare, a large reserve being ready in case of need. From outside Vincennes will direct in person the operations, and, with the five different attacks being made at one and the same time, the military authorities have great confidence that success will result from this assault. Picked men, soldiers and sailors, are to form the leading column of attack to-night.

Yesterday the funeral of the infant son of the Prince and Princess of Wales took place at Sandringham. The Heir-Apparent and his two sons were the chief mourners, and the officiating clergymen were the Dean of Windsor and the Rev. W. Lake Onslow.

THE PURCHAS CASE.—The Archbishop of Canterbury has written a letter in reference to a remonstrance which is to be presented to the prelates upon the decision of the Privy Council in the Purchas case. While admitting that the presentation of a petition for re-hearing is strictly constitutional, His Grace believes that the publication of a remonstrance against a judgment of one of the highest Courts of Appeal is both unusual and inconvenient. Such a course might appear to imply that the members of the court were either ignorant of the law, or that they had perverted its interpretation for an unrighteous party purpose. The most rev. prelate is at a loss to understand the request made to the Bishops that they should abstain from acting upon the decision, as the chief pastors of the Church were of all men the very last who ought to set the example of refusing obedience to the highest tribunals. The Archbishop concludes by reminding the remonstrants that the whole practice of the Episcopacy is averse to anything like tyrannical interference with individual liberty, and that the rubrics, as interpreted by the Supreme Court, form the lawful rule of Divine Service, to which the clergy are bound to yield a loyal obedience.

MARK-LANE.—THIS DAY.

Transactions on the Corn Exchange at Mark-lane to-day were moderate. There was a limited supply of English wheat on sale. Sales were effected quietly, at the advanced rates current on Monday. The receipts from abroad were on a more liberal scale, which led to a less run off, at previous quotations. Barley was in fair supply, but slow request, at recent values. Malt changed hands slowly, on former terms. Oats were rather less inquired after, but full prices were realised. Beans and peas were taken off to a limited extent, at Monday's current prices. The four trade was quiet, but prices were well maintained.

AMERSHAM HALL SCHOOL, CAVERSHAM, NEAR READING.

HEAD MASTER.—MR. WEST.

VICE-MASTER.—MR. ALFRED S. WEST, M.A. (Gold Medalist), London; B.A. (Senior Moralist) Cambridge; Fellow of University College, London, late of Trinity College, Cambridge.

FIRST MATHEMATICAL MASTER AND LECTURER ON NATURAL PHILOSOPHY, Mr. A. Todd, M.A., Glasgow (late Williams Scholar); SECOND CLASSICAL AND MATHEMATICAL MASTER AND LECTURER ON CHEMISTRY, Mr. J. Waterston, M.A. (Honours), Aberdeen; ENGLISH MASTER, Mr. W. C. Harris; FRENCH MASTER, Monsieur Malfroy, B.A., Cluny; GERMAN MASTER, C. Nicolai, Ph. Dr. Halle and Berlin; Licence ès lettres, Paris.

Non-Resident—MUSIC AND SINGING MASTER, Mr. W. H. Birch, Organist of Christ Church, Reading; DRAWING MASTER, Mr. C. B. Havell, Government School of Art, Reading; LECTURER ON BOTANY, Mr. A. W. Bennett, M.A., B.Sc., London, F.L.S., Lecturer on Botany to the Westminster Hospital.

Since the date of the last Report (July 23, 1870) the degrees taken and the distinctions obtained by gentlemen who completed their school education at Amersham Hall have been as follows, viz.—CAMBRIDGE, B.A., three, of whom one was 14th Wrangler; LONDON, B.A., two, of whom one was bracketed 1st in Logic and Moral Philosophy Honours with University Scholarship of £25 for 3 years; B.Sc., one, who also obtained a Whitworth Scholarship of £100 for 3 years; first B.A., two; first M.B., first LL.B., and Matriculation, one each; TRINITY COLL., CAMBRIDGE, one Mathematical Scholarship of £70; UNIVERSITY COLL., LONDON, one Gold Medal (Botany), two Silver Medals (Midwifery and Materia Medica), one Andrews Prize for New Students (English, Greek, French) £30; ROYAL COLLEGE OF SURGEONS—Primary Examination, one; Preliminary Examination, one; INCORPORATED LAW SOCIETY—Final Examination, one, with Certificate of Merit.

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The Nonconformist.

WEDNESDAY, APRIL 12, 1871.

SUMMARY.

THAT M. Thiers should be besieging the fortress which he has created—bombarding the Paris he loved not wisely but too well—is the strangest anomaly of this crisis in the history of France. For more than a week past—on Good Friday, Saturday, and Easter Monday, a period associated with the hallowed memories of the Prince of Peace—the Versailles French have been playing the German towards the Parisian French. There have been desperate conflicts about the Bridge of Neuilly, in which Mont Valérien has given the Government a decided superiority, firing as far as the Champs Elysées; while on behalf of the Revolutionists, Forts Vanvres and Issy played upon the assailing troops of the line and the heights of Meudon. There is no denying that, to a great extent, the Communists have fought desperately, and since their retreat within the *enceinte*, with no little skill and execution, M. Thiers may, of course, shell or starve Paris, or allow the Germans to attack the rebellious city. But even in the last case the problem is not easy of solution. The Communists have shown that they can and will fight. By sheer persistence they are increasing their command of needful resources, and we are told that, if not soon overthrown, they will have an army of 200,000 seasoned men. Gigantic barricades are rising up in the great thoroughfares of the city, and in General Dombrowski, an ex-Russian officer, and Garibaldi's right hand, they seem to have found an able and energetic military chief, as well as a first-rate organiser in General

Cluseret. The Government troops are beginning to tire of their sanguinary and by no means brilliant campaign against their own countrymen; and though 25,000 Imperialist troops will to-day arrive at Versailles from Germany, they also will not relish storming so well-defended a fortress garrisoned by Frenchmen.

There is no present hope that M. Thiers will be aided from within the beleaguered capital. The Party of Order is for the moment crushed. Though the Commune is torn by intestine divisions, though leader after leader—Lullier, Bergeret, Delescluze, Ranc—is cashiered, the Revolutionists show extraordinary vitality, and easily maintain their ascendancy. All the able-bodied men from nineteen to forty are ordered to join their ranks; the exodus of the well-to-do population is rigorously prevented; the arms of the loyal National Guards are seized; numbers of the well-affected are imprisoned as "suspects" to be dealt with as hostages; requisitions are enforced; domiciliary visits paid; the churches—not excluding Notre Dame—pillaged of all valuables, and their plate melted down; and the clergy, the Archbishop at their head, literally hunted down—300 of them being incarcerated. The situation is thus briefly summed up in the *Soir* of yesterday:—"We have no longer the liberty of the Press, nor of public meeting, nor of conscience, nor personal liberty." Yet Paris submits without a struggle to her "Sixty-four Tyrants." The Commune, albeit thinned one third by the resignation of the least scrupulous, forbids all conciliatory overtures, and, with a halter round its neck, is prepared for the final death struggle—which means a reign of terror for Paris, and death or ruin for thousands of the hapless and innocent population, whether the Versailles troops or the Germans storm the city.

It is impossible to understand the policy of the Chief of the Executive in this emergency. His irresolution when decision is required, and his sternness when he should be yielding, must be set down to the bewilderment of a feeble old man crushed down with unexpected and terrible responsibility. M. Thiers has appointed Marshal MacMahon Commander-in-chief, and is gathering strength for a great effort. But the firing of shells into the finest and wealthiest quarter of Paris from Mont Valérien does not injure the insurgents, while it is undoubtedly driving the moderates in their despair into the ranks of the Communists, and injuring the prestige of the legal Government. The supposed reactionary Assembly at Versailles has actually shown itself more liberal and conciliatory than its leader, and only M. Thiers' threat of resignation could induce the Legislature to rescind a timely resolution conceding municipal self-government to Paris and the country, and substitute for it a restricted scheme for allowing the free election of mayors by towns under 20,000 population. The Head of the Government reports that he is carrying out his own "plans" with firmness, "without being in any way uneasy" as to the results. But the Assembly evidently does not share his confidence, and his many secret adherents in Paris itself are in the last stage of discouragement.

While civil war is raging in France, Englishmen have been quietly enjoying their Easter holidays, and the fine but rather bleak weather has favoured outdoor recreation. The Crystal Palace, the suburban retreats, and the national exhibitions, have been liberally patronised by the holiday-makers, and the railways have carried thousands upon thousands to enjoy a few hours' ramble in the country or at the seaside. At Clerkenwell Republican zealots have *more suo* improved the occasion by an oratorical demonstration, but an attempt of the same kind in Hyde Park was a ridiculous failure. The volunteers also had their usual laborious holiday at Brighton on Easter Monday. Some 25,000 mustered on the downs to share in the sham fight and join in the march past. Military critics are this year exacting and severe. They deride the evolutions of these unfledged soldiers with discouraging remarks. The popularity of our volunteer riflemen is a little on the wane, and the service will be even less acceptable among the middle classes when more time, discipline, and efficiency are extracted from them.

The two latest and not least important additions to the Government list of measures are provoking much adverse criticism. The landed interest is alarmed at Mr. Goschen's Bill for readjusting the incidence of local taxation, making the owners as well as the occupiers of rateable property liable to local rates, and transferring the proceeds of the house-tax to the municipalities, and many exciting discussions on the proposal may be expected. Mr. Bruce's Licensing Bill, avowedly a compromise, pleases neither extreme. The United Kingdom Alliance condemns it as an ineffective remedy "for the intolerable and inevitable evil of a

system that sanctions the common sale of intoxicating liquors," and urgently protest against the ten years' grace given to the present holders of licences. The trade also denounce the ten years' purchase clause, but on the ground that it means the "confiscation" of their property, and they strongly object to what they call the "spy system" which the Bill calls into existence. Both Mr. Goschen and Mr. Bruce have a severe conflict in prospect, and the House of Commons a period of very hard work, if these two Bills as well as the measure for secret voting are to be pushed through this Session.

The news from America is almost too good to be literally true. It is reported by telegram that the members of the Joint High Commission have come to a definite agreement on the Fishery Question, and have adopted certain general principles of international neutrality under which it is hoped the Alabama Question may be settled. The knotty difficulties of the former are to be cut through by the proposal that the States shall, by putting down a lump sum, purchase from their neighbour the right of resorting to Canadian coasts and of landing and curing fish on its shores. If the members of the Commission have indeed found a basis on which to settle the Alabama claims, they have done a great service to their respective countries. Both Houses of Congress will have a voice in any settlement that is proposed—the Senate as a treaty-ratifying power; the Representatives as the voter of supplies. If *both* acquiesce, a few weeks or months may see the end of our differences with our Transatlantic cousins.

SCHOOL BOARD PAYMENTS FOR SECTARIAN SCHOOLS.

We publish in another column as full a report as we have been able to secure of the important discussion which took place last week at the London School Board on the subject of payments out of the rates for sectarian schools. The question was introduced by the Rev. J. Rogers, the rector of St. Botolph, Bishopsgate, who moved a resolution to the effect that no portion of the Board funds should be given in support of denominational schools. Upon this an amendment was proposed by Canon Cromwell affirming the necessity of paying the school fees of indigent children by the Board, "at any public elementary school"; which designation of course includes all existing denominational schools. The debate stands adjourned for a fortnight. The same subject has, however, been the topic of exciting discussions at Liverpool and Birmingham, where the Denominationalists have practically carried the day. It is hardly possible to overrate the importance of the principle thus raised—for though the pecuniary results may be at present insignificant, it involves the whole question whether School Boards and parish rates are to be turned into instruments for bolstering up sectarian schools—or, in other words, for recognising in a practical form the theory of indiscriminate endowment for religious purposes.

We object to Canon Cromwell's proposal because it is a violation of the spirit, if not the letter, of the Education Act, no less than a stultification of the principle already affirmed by the London School Board itself. The ostensible object of the Education Act of last Session was the promotion of secular education throughout the country, and this end was so rigidly kept in view that the Government will in future altogether ignore religious teaching, and appoint no religious inspectors. The same principle was of course affirmed, and still more strongly, in the provisions relative to School Board schools, though by some oversight the clause allowing the payment of the fees of the children of indigent parents in "elementary schools" in general was allowed to pass unchallenged. The popular idea has been that the School Boards were to provide unsectarian education under popular control, to make good all deficiencies, and that these supplementary district schools would become models of educational proficiency for all the rest, and in time absorb or supersede them. This turns out to be to a great extent a delusion.

We have seen that the supporters of the Privy Council or denominational schools were allowed every advantage,—first by the six months' grace which enabled them to start many thousands of new schools and claim one-half the building cost from the national exchequer; and, second, by the increase of the maintenance grants to fifty per cent. For these two objects half a million sterling extra—that is one-half more than last year's educational grants—is put down in this year's estimates, and this before the School Board system has come into operation. And now it is claimed under the twenty-fifth section of the Education Act that

the School Boards also shall contribute towards the support of the denominational system even before educational deficiencies are made up. We have already paid taxes for the favoured sectarian schools, and now rates also are demanded, for, as Professor Huxley phrases it, "the outdoor relief of denominational education." It is essential we should understand the full meaning of this insidious proposal.

The School Boards are required to vote money from the rates for schools over the management and teaching of which they have no control. This is quite a reversal of the expected results of the Education Act. It was thought that the rate-supported schools would in due time take over the sectarian schools. But it now appears that the School Boards are expected to subsidise them. The practical effect of giving force to the 27th Section of the Act will be, as Professor Huxley says, "not only to give direct support to denominational education, but to provide the sects with the means of barring out the Board schools from any district in which they choose to exert themselves. Zealous persons would establish a school which might not answer, and in the ordinary course of things it would come to an end; but if this percentage were given, it is obvious that small as the contribution of children's pence may be, it is quite sufficient to convert a losing into a paying school." Nor is this all. We would ask where is the line to be drawn? Many of these schools admit children in large numbers without the payment of school fees, but as these fees are met by the school funds, there is a strong safeguard against abuse and the encouragement of a pauperising spirit. If, however, this outlay is to be transferred from the pockets of the present school supporters to the ratepayers, all check will be removed. Canon Cromwell's amendment, under guise of a boon to the poor, is a device for filling empty sectarian schools with the children of poor parents who squander their means perhaps at the public-house. We may actually have a number of schools part of whose expenses are paid by the rates, but in nowise under the control of the ratepayers, the managers of which may go up to Whitehall, with the rate contribution in their pocket, and plead before "My Lords" that they are thus enabled to demand the fifty per cent. maintenance grant! The thing is as monstrous as it is wasteful and pauperising. There is a further important consideration which we may state in the apt language of Dr. Angus in last Wednesday's discussion. "If," he said, "they were to allow the poor man to have sectarian teaching at the expense of the parish because he paid nothing, *a fortiori* they must allow the man who paid his sixpence per week to have denominational teaching." We may thus in due course arrive at the system of free education so longed for by some—but then it will be a system under which School Boards will have to pay without the right of exercising control; and the money they contribute will go to the support of schools in which creeds, formularies, and catechisms are taught without stint. This is a system under which, for the furtherance of purely sectarian objects, the parents of poor children will be encouraged to cast their responsibility upon the ratepayers.

Ever and anon the cardinal virtue of the Act of last Session is declared to be that it makes no provision for religious education. We now see how easy it is to

Keep the word of promise to the ear,
And break it to the hope.

The Act does not indeed prescribe the expenditure of school-rates for denominational teaching. But it does permit and indirectly encourage School Boards to act upon that principle. Indiscriminate endowment is no longer a question of national policy in respect to religion, but it may be adopted as a parish motto in relation to education. "You must fill our schools (and pay for the indigent scholars) before you erect new schools," is the claim made by the Denominationalists upon the School Boards. Many of the Boards, elected as they have been by the cunning device of the cumulative vote, are disposed to comply. At Liverpool a memorial, signed by nearly all the Nonconformist and Protestant ministers, as well as by many magistrates and influential laymen, was presented to the local Board, protesting against the payment of children's fees in sectarian schools "as a gross injustice, inasmuch as, in effect, it taxes Protestants for the support of Roman Catholicism, and Roman Catholics for the support of Protestantism, and every ratepayer for the support of some religious opinions of which he utterly and conscientiously disapproves." The memorialists further submitted "that, inasmuch as the Education Act distinctly provides for the taking over of existing denominational schools by the School Board, the adoption of this method would secure the education of the poorest without offending the conscientious con-

victions of any." This reasonable appeal was of no avail: It remains to be seen how the London School Board will deal with the question. By the acceptance of Mr. W. H. Smith's resolution—that in spirit as well as in letter denominational teaching should be disallowed in all Board schools—they have virtually shut the door to Canon Cromwell's proposal, and we trust they will not stultify themselves by ignoring that principle, and by subsidising the sectarian schools of the metropolis, sanction a policy "at once unjust and suicidal."

DOLLINGER AGAINST THE PAPACY.

THERE is one intellectual Roman Catholic scholar in Europe whose brain has not been permanently frozen by the Pope's touch. Dr. Dollinger, of Munich, the great historian of his Church, still rebels against the decision of the Œcumenical Council. The small minority of ecclesiastics who voted against the decisions of that Council have, one after another, succumbed. The Church conscience, as it has so often done, as it is now doing amongst ourselves, has, in their case, overcome, and apparently extinguished, the individual conscience. They have sold their souls to a system. Dr. Dollinger, perhaps from being a layman, keeps his in its integrity.

To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

We can imagine him taking this grand principle of morals for his guidance. But it is not the principle of the Roman Catholic Church, nor of any State-Church now in existence.

Dr. Dollinger's position, like that of some Liberal Catholics in England, of whom Lord Acton is the principal representative, is one which any person outside of his Church will find it very difficult to reconcile with logical consistency. The Papal system is based upon the denial of the individual conscience and the individual judgment. No such qualities can exist in their integrity in a community the collective representatives of which claim to exercise a supreme and entire control over the belief of its members. The members must take, in this case, and do take, external Authority as their law. If personal conviction question the Authority, or the reasonableness, in certain cases, of its decisions, the conviction must be quenched, trodden under foot, as though it were treason—which it is—and atoned for with penance and mortification. Liberty is heresy; and the man who claims it is a heretic, and nothing else.

It seems, therefore, to us that Dr. Dollinger, relatively to his Church, as, no doubt, his Church will declare, is simply a heretic. A man who thinks as he thinks and writes as he writes, ought not to remain in the Roman Catholic communion. Whatever service he may have done to it, whatever lustre he may have bestowed upon it, and whatever character he may have lent to it, are as nothing in the face of an act of flat rebellion. And, since Luther's time, a bolder or more courageous act than that which Dr. Dollinger has just performed has not, perhaps, been witnessed by the Christian world. Dollinger is striving, like Luther, to reconcile Truth with his Church, and will, most likely, end either in being extinguished or in being the leader of a new secession, the future of which no man can see.

There is a simplicity in the man which would be amusing if the subject were not so terribly tragical. He disputes the judgment of the Council, and engages to prove before a proper audience that it has no basis in hitherto accepted Catholic theory, and that it is contrary to all previous decisions which history has handed down to us. He maintains his ability to prove the five following propositions:—1. That Scripture, interpreted by the unanimous consent of the Fathers, is opposed to the doctrine of Infallibility; 2. That the claim of Infallibility, as being an ancient doctrine, is opposed to all history and tradition, and in glaring contradiction to fact; 3. That such support of the doctrine, as has been adduced, has been obtained from forged and spurious documents; 4. That four Œcumenical Councils of the fifteenth century, approved by the Popes of the period, decided the question of Infallibility in the reverse way to that of the last Council; and 5. That the decisions of the last Council are opposed to the constitution of the European States, and especially to the constitution of Bavaria. These propositions Dr. Dollinger has thrown down before the ecclesiastical Roman Catholic community of his own State, and engaged, under certain conditions, to defend and to prove them.

Dr. Dollinger's letter to the Archbishop of Munich in which these theses are set forth, is a masterpiece of calm historical reasoning. The Archbishop had given him an advantage by

asking him to explain his position, and by letting it be known that it was his intention to proceed against Dollinger "with such penal measures as are used only against such priests as have been guilty of gross moral crimes, and even but seldom against these." Dollinger then offers to prove before the approaching Council of German Bishops at Fulda, the theses we have summarised, providing that they shall, with their counter-assertions, be recorded, and that a man of scientific culture, to be chosen by him, shall be allowed to be present at the Conference. In failure of this, he requests to be allowed to plead his cause before a Committee of the Archbishop's Cathedral Chapter,—some of whom are doctors, professors of theology, and formerly his scholars. He then reasons upon the importance of the recent decrees, and concludes in the following decisive and eloquent words,—

He who wishes to measure the immense range of these resolutions may be urgently recommended to compare thoroughly the third chapter of the decrees in Council with the fourth, and to realise for himself what a system of universal government and spiritual dictation stands here before us. It is the plenary power over the whole Church as over each separate member, such as the Popes have claimed for themselves since Gregory VII., such as is pronounced in the numerous bulls since the bull *Unam sanctam*, which is from henceforth to be believed and acknowledged in his life by every Catholic. This power is boundless, incalculable; it can, as Innocent III. said, strike at sin everywhere; can punish every man, allows of no appeal, is sovereign and arbitrary, for, according to Bonifacius VIII., the Pope "carries all rights in the shrine of his bosom." As he has now become infallible, he can in one moment, with the one little word *orbi* (that is, that he addresses himself to the whole Church), make every thesis, every doctrine, every demand, an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom—or, as the Canonists say, the tribunal of God and that of the Pope are one and the same. This system bears its Romish origin on its forehead, and will never be able to penetrate in Germanic countries. As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian, for it is irreconcilable with the spirit of the Gospel, and with the plain words of Christ and of the Apostles; it purposes just that establishment of the kingdom of this world which Christ rejected; it claims that rule over all communions which Peter forbids to all and to himself. Not as theologian—for the whole true tradition of the Church is in irreconcilable opposition to it. Not as historian can I accept it, for as such I know that the persistent endeavour to realise this theory of a kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the elder Church, and has begotten, fed, and sustained the worst abuses in the Church.

Finally, as a citizen, I must put it away from me, because by the claims on the submission of states and monarchs, and of the whole political order under the Papal power, and by the exceptional position which it claims for the clergy, it lays the foundation of endless ruinous dispute between State and Church, between clergy and laity. For I cannot conceal from myself that this doctrine, the results of which were the ruin of the old German kingdom, would, if governing the Catholic part of the German nation, at once lay the seed of incurable decay in the new kingdom which has just been built up.

What can be—what could be—the answer to such a proposal? It is given in the Vienna correspondence of the *Times* of yesterday, the writer of which states that the Archbishop of Munich has published a pastoral letter setting forth the following propositions:—

1. That there was no question at all at issue, for the question has been decided by an Œcumenical Council regularly called together, assembled freely and directed by the head of the Catholic Church.
2. That historical criticism cannot be placed above the authority of the Church.
3. The assertion that the decisions of the Council are incompatible with the constitution of European States and detrimental to the German Empire is repudiated as an erroneous supposition, and protested against as a false accusation.

If, it is added, Dr. Dollinger should maintain his declaration he must be excluded from the Church. The outcome of this contest, therefore, between intellect and authority, will probably be that, for the time, intellect will once more be placed under a ban. Dr. Dollinger will not be heard, but he will be excommunicated. How he could ever have expected any other result it is impossible to imagine. The recent decrees are the logical outcome of the Roman Catholic system, and the next natural step from the Encyclical of four years ago.

There is, however, more in Dr. Dollinger's position than appears on the surface. If all recent information be correct, the intellect and conscience of Germany are in a state of revolt against the extravagant claims of the Papacy. Prussia has refused to allow the decrees to be carried into effect; so has Bavaria; Austria has abolished the Concordat, and is now considering whether it shall not abolish altogether, the connection between Church and State. There is a strong and wide-spreading opposition not merely of human nature but of Christian culture against the Papal pretensions. So strong and wide is this that it may be said already that the Roman Catholic Church has virtually lost the flower of her

adherents on the Continent. It may be that in the contest that seems to be impending Dr. Dollinger will be a victim, but he will be, like many others, a conquering victim. Only to be consistent, he must go farther than he has gone, and deny not merely one but all of the claims of the Papacy.

REPUBLICANISM IN ENGLAND.

THE sudden development of a Republican sentiment in large sections of the working classes is not a phenomenon to be spirited away by ridicule. Whatever may be the proximate cause which has led to the present activity of that sentiment, of its existence as the political faith of a considerable number of Englishmen there cannot be a doubt. We have no desire to exaggerate the importance of this fact. On the contrary, we would ask those who are disposed to be alarmed by the obtrusion of Phrygian caps and revolutionary flags to remember that there was once a Republic in England, and that, in every great political crisis of English history, a small but earnest and compact fraction of the people—often ably led—have had for their ultimate aim the establishment of a pure democracy. At Cambridge there is a Republican club; but Jacobin toasts were not unknown in the Universities generations ago. What, too, of Shelley? What even of Byron, whose caustic satire did so much to bring Royalty into contempt? The truth is that in a free country—perhaps more than in countries which are not free—every theory of government, however opposed to preconceived prejudices or, it may be, to common sense, will, in turn, become the theme of popular discussion. So long as only the weapons of reason and argument are employed to recommend these novelties, no one has a right to complain. Institutions which are just in themselves, or which experience proves to be well adapted to the state of society in which we live, will pass unscathed through any ordeal of criticism to which they may be subjected. Their imperfections will disappear, but although purified by the waves of public opinion that dash around them, they will still proudly defy the tempest or the whirlwind which threatens their overthrow.

Then, again, it is only natural that the tremendous events which are taking place so near our own shores should exert a reflex influence on certain classes in this kingdom. The first French Revolution gave a great impetus to English Radicalism, and it is much to the credit of the pioneers of what is now a more triumphant cause, that they held fast to the good, while they rejected only that which was bad or of doubtful utility. The crash of thrones in 1848 was followed by the Chartist insurrection—a poor attempt to make a physical force demonstration; but who cannot now see that, although the means employed by the Chartist leaders were absolutely indefensible, there was yet a substratum of justice in their movement? It was therefore to be expected that the establishment of a Republic in France should be followed by Republican manifestations in England. The electrical sympathy which flashes from one country to another whenever the hearts of men are stirred by great deeds could not fail to be intensified by the dramatic rapidity with which a dynasty was overthrown and a Republic proclaimed. Besides, whether rightly or wrongly, the English working classes, in the main, always sympathised with France; and after the capitulation of Sedan that feeling gathered fresh strength from every succeeding episode of the war.

But why should sympathy with France necessarily make English working men dream of a Republic in England? We fear we must admit that there is no logical connection between the two things, except on the assumption that the working classes here are not satisfied with their condition. In this world "the poor are always with us"; but the question for wise statesmen to consider is whether there are not more poor than there should be; whether our legislation is as much framed with a view to the interests of the labouring class as it is to those of the aristocratic, the capitalist, or the middle classes. How to probe our social maladies to the bottom is the most stupendous problem of our times. The malady is one that admits of no superficial remedies, while palliatives irritate rather than cure. How far the operation of our land laws tends to breed a pauper class is a matter upon which many wise men entertain very strong opinions; and it is manifestly absurd to expect that an agricultural labourer, who is barely able to eke out a miserable subsistence, and whose ultimate goal is, to all appearance, the workhouse, should be animated by a high degree of patriotism. Modern improvements are both necessary and inevitable; but they have been effected with a cruel disregard for the com-

fort and well-being of the working classes, who have been driven by railways which they rarely use, and by new streets and palaces of justice which are apparently destined never to be built, into abodes so squalid and so overcrowded that decency cannot exist in them. It is easy for the luxurious, or even the well-to-do, to philosophise on the virtue of contentment; but contentment, so long as such a state of things exists is not a virtue. Is it possible that patriotism can thrive in fever dens—or that working men, who find themselves separated, as by an impassable gulf, from any other class in society, should unite their voices in a loud hurra for the British Constitution, with its paraphernalia of Queen, Lords, and Commons? Is it not rather absolutely certain that they will be infected with all sorts of heresies, religious, political, and economic; that they will attribute the ills they bear to free-trade, or to the non-cultivation of waste lands, or to the existence of a privileged aristocracy, or even, as now seems to be the case, to monarchy itself?

We want a House of Commons which will devote itself—not by fits and starts, or with that eternal love for some pitiful compromise which is the weakness of the English character—but persistently and thoroughly, Session after Session, until the remedy has been found, so far at least as a remedy can be found by human legislation. "A free Church in a free State" would immensely aid these great social reforms, because religion, when separated from lordly titles, ideas of political domination, and the hideous contrasts between ecclesiastical grandeur and the misery which that grandeur does so little to alleviate, would then find its way into the homes of the poor as it has never done before; and while nerving masses of the people to strike a blow for every just cause, would reconcile them to all that was inevitable in their lot. Shall we ever have a Parliament that will take this solemn view of its duty to the nation? If not, or if the matter be long deferred, we must be prepared for more displays of Phrygian caps and red flags.

DETACHED NOTES.

"We must go from home to learn news," is illustrated afresh by a paragraph in our American exchanges. We are told that at a select banquet given at New York by Lord Walter Campbell, the brother of the Marquis of Lorne, his lordship, in the course of his after-dinner speech, said he had recently heard from an old acquaintance that soon after the engagement the Princess Beatrice went to the Queen and said, "Mother, I am glad that Louise is going to marry a subject, because now, I suppose, I can marry an American." We cannot doubt the authenticity of this little speech, though the fair young Princess—not as yet in her fifteenth year—must be a little embarrassed to find her private pleasantries bandied about from one continent to another. The penalty of occupying an exalted position is very onerous when Prince Bismarck cannot exchange a few words of badinage with a Frankfort merchant, and accept a sausage, on passing through a railway-station, or an English Princess make a remark to her Royal mother, without its "getting into the papers." Our American cousins are a little flattered by the supposed preference of the Princess Beatrice. One paper remarks, with a forgetfulness of its Republican traditions, "We doubt not that from among our American nobility the young lady could be provided with a very eligible husband." But the more general and gallant comment of the United States' press is comprised in the pithy advice, "Gentlemen, don't all speak at once." The indiscreet Lord Walter, who is described as "a clerk in the New York mercantile house of Busk and Jevons," is now related by marriage to the Emperor of Germany! If the Court of Berlin are disposed, as is said, to "cut" the happy marquis, who is only the heir to a dukedom, with what lofty disdain must they look down upon his younger brother in a New York counting-house?

We extract from trans-Atlantic papers also two brief paragraphs which will rather surprise the believers in the perfection of the American public school system:—

It is a startling fact that there are several millions of American youth who are not in attendance upon any secular school.

It is stated as a fact that thirty-five per cent. of the youth in Maine between the years of five and eighteen are non-attendants at school.

We respectfully commend these statements, published less than a fortnight ago in the *Boston Congregationalist*, to the attention of the members of school boards who are in haste to adopt the compulsory principle in education in their respective districts. Compulsion is nominally a rule throughout the

Northern States, but circumstances, even in that country of national education, are stronger than laws. Our school boards would be wise to proceed tentatively. They might, for instance, by way of a beginning, follow the example of the Manchester board, which has decided to appoint a beadle or "persuader" to look after the young street Arabs, and place them in boys' refuges and industrial schools.

On Maundy Thursday evening there was a remarkable scene in Westminster Abbey. The chief portion of Bach's celebrated Passion-music, somewhat analogous to Handel's "Messiah," was rendered by professional singers and a full choir in presence of a delightful and overflowing congregation; the Dean preaching an appropriate sermon between the parts. Dr. Stanley justified this unique celebration as conducing to a frame of mind in harmony with the season, and the listening to the most solemn of all words represented in the most vivid and most touching form that human inspiration had produced, as an aid to spiritual feeling. That, he said was "the true Protestant commemoration of Good Friday." There is no doubt that if our public devotions were thus generally illustrated, we should not have to complain of empty churches and chapels, and the fashionable world would, as on Thursday last, be foremost in setting an example of punctual church-going. Mr. Purchas, the unfortunate victim of the Judicial Committee, takes the same view of this commemoration as Dean Stanley, and pointedly asks why he is mulcted heavily for a like proceeding in his little freehold chapel of St. James's, Brighton—viz., for having the "Te Deum," the "Litany of our Lord," and the "Litany of the Passion" sung also immediately after evening prayer. This is a *tu quoque* which is best left unanswered, lest it should dissolve away on examination.

In another column we copy an article from the *Leeds Mercury* describing the remarkable success of the "British Workman" movement in that town. There are in Leeds some fourteen houses in full operation, in lieu of old and disreputable beershops, but they are "public-houses without the drink," and genuine places of recreation for working men, where the pipe is allowed, but the tankard excluded. There is a Saturday evening "free-and-easy," and religious services are held in rooms quite apart from those occupied by the casual visitors. The success and popularity of these "temperance public-houses" goes far to solve a very difficult problem. They have all sprung up in the course of four years, and are a blessing to the neighbourhood where they exist. "Each fresh 'British workman,'" we are told, "has become a new centre of light, shedding its blessed rays where a short time ago all was darkness and sin." We commend the whole article from the *Leeds Mercury* to the thoughtful attention of our philanthropic readers.

Mr. Darwin's "Descent of Man" is still the book of the season, and, though relatively expensive, is running through its fifth thousand, and is being translated into German. For awhile the distinguished naturalist and philosopher almost had the field to himself—favourable critics, for the most part accepting both his facts and his conclusions as gospel; vigilant critics rather hinting at great gaps in his evidence, than breaking a lance with the distinguished author. Now, however, Mr. Darwin will have to stand upon the defensive. The *Times* has opened upon him with its heavy artillery, and in two successive numbers, in a masterly and analytical review extending over some six columns, endeavours to demolish, or at least breach, the fancy structure Mr. Darwin has reared. Many of our readers have no doubt read this able and somewhat slashing criticism. For the benefit of those who have not, we may remark that the *Times* claims to have discovered numerous breaks in the alleged genealogy of the human race from a kind of jelly-fish, through the ape, to man as he now exists, and broadly asserts that Mr. Darwin has failed to prove, as a matter of fact, that any clearly distinct species has ever been developed out of another distinct species. It says:—

As the case now stands, by the admission of such an authority as Professor Huxley, no absolute proof has been afforded of the limits between good and true species having been transgressed. This amounts to an admission that the views of those who assert the independence of species are consonant with the facts of our present knowledge, while the views of those who maintain the doctrine of Evolution are, in a vital point, unsupported by experience.

If, as seems to be admitted even by the most advanced Evolutionists, Species be so permanently fixed that millions of years would be necessary to transform them, it follows that for all human purposes they must be treated as permanently independent. After all has been said and imagined, "an unexplained residuum of change, perhaps a large one, must be left to the as-

sumed uniform action of those unknown agencies which occasionally induce strongly marked and abrupt deviations of structure in our domestic productions." Is this scientific? and is this the kind of evidence on which a professed man of science is justified in asserting that "Man is certainly descended from some ape-like creature?"

The real problem of life lies in that mysterious fertility, at once so constant and so variable, by which the same nature is constantly reproduced, but by which from time to time germs of new energy seem developed. The solution of this problem is to be sought, not in Mr. Darwin's facile method of observing superficial resemblances, but in the difficult task of penetrating into hidden differences. It is a problem which will be solved, if at all, not by romances in human and natural history, but by minute investigations with the microscope and in the laboratory.

We give these detached extracts not as conveying an adequate idea of a brilliant review, but simply as indicating its drift. In respect to the spiritual faculty in man the *Times* takes much the same line as was followed in our own columns a month ago. Another assailant of Mr. Darwin appears in the *Prospective Review*. Miss F. P. Cobbe, whom no one will accuse of rigid orthodoxy, falls foul of his moral theories, and shows that Mr. Darwin crowns the edifice of Utilitarian ethics by certain doctrines respecting the nature and origin of the moral sense which, if generally accepted, go far to crush the idea of duty level with the least hallowed instincts. Sir Alexander Grant has also entered the lists against Mr. Darwin's theory in its relation to mental philosophy. In a lecture delivered to the Edinburgh University Philosophical Society, he maintains that the hypothesis, that there is no difference in kind but only in degree between the functions of the reason in contemplating necessary truth and those of the most elementary sense perception, cannot be safely maintained by natural science, unless philosophy proper will give her sanction to it. That she must refuse—maintaining that there is a difference in kind between the higher mental faculties and the lower. As to the communication of ideas by the lower animals to each other, Sir Alexander contends that the faculty is limited, and has no development further, because language is not the cause, but the expression and effect of the mental powers. We are quite content that the controversy which has now arisen shall be carried on exclusively between the votaries of science and the exponents of philosophy.

Court, Official, and Personal News.

On Wednesday, the Queen, with the members of the Royal family, left Windsor for Osborne.

On Thursday afternoon the Princess of Wales was prematurely delivered of a son at Sandringham, which only lived about twenty-four hours. Before its death, the infant was privately baptized, and received the names of Alexander John Charles Albert. The health of the Princess is very satisfactory. Their Royal Highnesses have still five children.

Mr. Gladstone is spending the Easter holidays at Hawarden Castle.

Mr. Childers has left England for the Continent. The right hon. gentleman left in the Great Eastern Railway Company's steamer *Avalon* from Harwich. He was accompanied by Mrs. Childers.

The Cambridge Adams Astronomical prize has been awarded to Mr. Isaac Todhunter, M.A.

We regret to learn that Mr. James Howard, M.P. for Bedford, is indisposed, and compelled to relinquish his Parliamentary duties for the rest of the session. He is said to be suffering from nervous exhaustion, the result of overwork in connection with the French Seed Fund, of which scheme he was the originator.

The death is announced of Sir William Magnay, formerly an alderman of the City of London, and Lord Mayor in 1843-4.

Mr. and Mrs. Howitt are now in Rome, where, on the 10th instant, they will celebrate their fiftieth, their golden wedding-day.

The well-known Dr. Tischendorf has given expression to the great interest that he takes in the labours of our English scientific societies by joining the Victoria Institute, of the value of which he has expressed himself in the strongest terms.

LOT'S WIFE.—The Rev. Mr. Munro, of Westray, preaching on the flight of Lot from Sodom, said:—"The honest man and his family were ordered out of the town, and charged not to look back; but the seld carline, Lot's wife, looked over her shoulder, for which she was smote into a lump of salt." And he added, with great unction—"O, ye people of Westray, if ye had had her, mony a day since ye wad hae putten her in the parritch-pot."

UN SOUND TEA.—Dr. Letheby, the medical officer of health for the City, stated to the Commissioners of Sewers yesterday that he had had reported to him the arrival in this country of some hundreds of chests of spurious and unsound Congou tea, which would be offered for sale in the ensuing week. Samples had been submitted to him, which he laid before the Court, and he recommended that one of the sanitary inspectors should be instructed to attend the sale and obtain samples for his further investigation. The proposition was acceded to.

THE CIVIL WAR IN FRANCE.

Fighting has been going on more or less throughout the week outside of Paris between the army of Versailles and the National Guard. On Thursday at noon a strong detachment from Versailles, supported by field-pieces and mitrailleuses, vehemently attacked the National Guards entrenched in the houses of Neuilly and Puteaux, which they were allowed to reoccupy after being driven from them on the preceding Sunday. At four o'clock the Versailles artillery held the plateau of Courbevoie, but did not appear to have made any impression on the barricades of the bridge of Neuilly. On Good Friday the Neuilly bridge and barricade were, after a hard struggle, captured by the troops, who then crossed the river and occupied the adjoining houses right and left. On Saturday the fighting was renewed by an attack, by Mont Valérien and the Versailles batteries situated on the bridge of Neuilly, upon the gate of Maillot. The shells swept down the Avenue de la Grande Armée, and several fell beyond the Arc de Triomphe in the Champs Elysées, killing and wounding several persons, and damaging houses. There was also an engagement on Saturday at Villejuif, and several skirmishes in different parts from Bagneux to Billancourt. The southern forts took part in the contest, the Versailles batteries returning their fire.

A telegram states that many of the churches were closed on Easter Sunday, and it was forbidden by order of the Commune to ring the bells. With regard to the fighting we read:—"A vigorous cannonade has been going on to-day. Mont Valérien and the naval guns at Courbevoie are bombarding the Maillot Gate, the Avenue of the Grand Army as far as the Arc de Triomphe, and the Avenue des Ternes. The latter has suffered greatly, a perfect rain of shells falling there all day. All the inhabitants have left that quarter, and the number of killed and wounded is considerable. Shells fell this morning 250 yards inside the Arc de Triomphe. The National Guards have evacuated the Champs Elysées, near the Arc de Triomphe, and are occupying the adjacent streets." A telegram dated the same day, says:—

Late this afternoon the firing recommenced vigorously, and none but those on duty as soldiers or ambulanciers were allowed to pass beyond the Rond Point of the Champs Elysées. An immense crowd was standing there just now watching the shells, which were falling pretty thickly. I saw one hit the Arc, but without doing it much injury. It has so far escaped remarkably well, but the houses in the adjoining streets have suffered severely. I have just returned from Asnières, where an engagement was expected this morning. There was no fighting, or apparent probability of a fight, up to four o'clock. From information collected on the spot, I should say that yesterday afternoon's engagement at Asnières was a very sharp one. The Versailles troops made a reconnaissance in strong force, and carried part of the village. A sharp fusillade was kept up for nearly three hours, and the wounded were numerous. There was also a severe combat of artillery. The Communists showed considerable resolution, and, though at first repulsed, had at the end of the conflict rather gained than lost ground. They speak in high terms of the capacity displayed on the occasion by their new General, Dombrowski, and seem to have unusual confidence in him.

Writing on Sunday, the Versailles correspondent of the *Times* says:—"The troops of the Government are not making much head against the insurgents. There has been some terrible fighting, but the successes gained by the troops are not followed up with vigour. I ascribe this to want of discipline, evidence of which I have seen even on the battle-field within the last two days. Prussia is becoming urgent. I believe there is no doubt that on Friday night M. Thiers received a communication from Prince Bismarck which caused the Government to send M. Favre to the headquarters of General Fabrice. Bismarck has notified that if the French Government are not master of Paris by the 14th inst., a Prussian army will enter the capital, and occupy it until the pacification of the whole of France, as a guarantee for the fulfilment of the treaty with Germany. The Commune is making indirect applications to the representatives of England, Italy, and the United States, to arrange the quarrel with the Government and the National Assembly. The Ministers of those Powers feel reluctant to interfere in the internal affairs of France. The Commune wants an *Assemblée Constituante*, and alleges that the existing Assembly came to an end legally on the ratification of the preliminaries of peace."

In anticipation apparently of an attack in the streets of Paris, the insurgents have begun to erect fresh barricades. A Barricade Commission has been formed. The Commune is erecting barricades in the Avenue de la Grande Armée, the Champs Elysées, the Place de la Concorde, and some of the adjoining streets.

On Sunday during the whole day Forts Vanvres and Issy fired upon the plateau of Chatillon. The insurgents attempted an attack, which was energetically repulsed by the troops. At ten p.m. the attack was again resumed, but was also again repulsed.

On Monday M. Thiers sent the following circular to the Prefects:—"The state of things here has not materially changed during the last three days. At Versailles the disarmament of the National Guard continues without any disturbances arising. At Toulouse an attempt was made to erect a battery, but

it was captured by a single detachment of troops. Everywhere else in France order prevails. The insurgents of Paris have returned to Asnières, but were again driven away. The Versailles troops have fortified the bridge of Neuilly. Their conduct has been admirable. The Government is firmly carrying out its plans, without in any way being uneasy as to the result. Honest citizens may have confidence in the future.

General Cluseret displays great activity in reorganising the National Guard and in enlisting men from nineteen to forty years of age; but those who refuse to serve the Commune form really the most substantial and courageous portion of the population. An attempt is also being made to incorporate the soldiers who still remain in Paris.

If the Versailles Government does not (says the *Times* correspondent) make haste to enter Paris, it will find itself opposed by a strong and valiant army of 200,000 men.

Two successive Commanders of the insurgent National Guards, Lullier and General Bergeret, have now been arrested, and the arrest of Delescluze, a prominent member of the Commune, has been announced but not confirmed. All the moderate journals of Paris have been suppressed.

On Saturday, in a most important matter, the National Assembly showed itself more conciliatory and less reactionary than the Chief of the Executive. By its decision on the Municipal Elections Bill, the Assembly provoked M. Thiers into declaring that he would resign his power rather than accord so much liberty of action to the large towns. The question at issue was the election of mayors, who have hitherto been appointed by the Executive, and who, the Liberals of the large towns insist, should be chosen by the Municipal Councils, and thus relieved from the domination of the Government prefects. This is one of the points which the Commune of Paris undertakes to secure by force of arms. Oddly enough, the Assembly, which has been roundly accused of being the mere slave of the peasants and priests, accorded to the big towns this measure of self-government, by 285 votes against 275; whereupon M. Thiers declared that he could accept no such situation. He insisted on the deputies voting another amendment, proposed by the Committee, which directs that towns having more than 20,000 inhabitants shall have their mayors, provisionally at least, appointed by the Executive. The Assembly was obedient. M. Langlois begged M. Thiers not to insist; but he did insist; and the result was that the Assembly adopted the Committee's amendment by a great majority.

Twenty-five thousand French regulars from Germany are expected on Wednesday. There is a talk of forming a camp of 40,000 at Courbevoie.

The Commune has appointed Beslay as delegate to the Bank of France, to ask for another million of francs. The insurgents are said to be short of ammunition.

The *Gaulois* of Monday says:—"It is known that MacMahon will not take the command-in-chief of the Versailles troops until to-morrow, but that military operations are to be undertaken on such a scale as to permit us to hope for a speedy end, though nothing decisive is likely to take place for some days." The same journal announces that the neutral Powers have shown an inclination to open their Embassies and Consulates as places of refuge for persons pursued by the Commune.

M. Henri Rochefort has published an article in the *Mot d'Ordre* in favour of an immediate plébiscite. He says that Paris should be made acquainted with the unknown men into whose hands she has placed her destinies. Incidentally, M. Rochefort states that 7,000 men have been placed *hors de combat* during the late engagements outside Paris, and he censures the military authorities for ordering the advance on Versailles.

A monster conciliation meeting was to have been held on Monday in Paris, but it was prohibited by the Commune. Fresh efforts are being made towards conciliation, and eighteen members of the Commune have declared that they are disposed to treat, and to do all in their power to prevail upon their colleagues to do the same. As the Commune at present, through the numerous vacancies, is reduced to sixty members, the majority in favour of conciliation is considerable.

THE PROCEEDINGS AGAINST ECCLÉSIASTICS.

The *Daily News* correspondent telegraphs:—"All moveable ecclesiastical property here is disappearing fast. The Cathedral of Notre Dame has at last been sacked. Scarcely anything of value is left in the edifice. Rochefort is blamed because he counselled the Commune to spare Notre Dame. Rochefort was honestly anxious to save the cathedral from pillage, and, though he favours the Commune as a political body, he has firmly protested against its violence. The organs of the Commune are very angry because a Carmelite convent has sent a portion of its property to be protected in the British Embassy. One of the nuns is a niece of Lord Lyons, and a daughter of the Duchess of Norfolk. It is natural enough that property in which she is interested should be transferred to the British Embassy."

According to the *Telegraph* correspondent, several priests, dressed in private clothes, who have arrived at Boulogne, say that a reign of terror has commenced in the capital.

The *Telegraph's* correspondent states that the Archbishop of Paris, after being made prisoner, was stripped stark naked, and jeered with most obscene disgusting jokes by 200 ruffians.

The *Soir* announces that the Abbé Duguerry, the curé of the Madeleine, has died of congestion of the brain.

The *Gaulois* estimates the number of the clericals arrested at 300.

The Curés of St. Augustin and St. Philippe, the superior of the Dominican establishment in the Rue Jean de Beauvais, and the director of the Jesuit school, have also been arrested. Several religious orders have been pillaged. The *Daily News* correspondent in the course of one of his letters describes the iron safes containing 400,000 francs taken from the Jesuits who were endeavouring to escape with them.

EXTRACTS FROM CORRESPONDENCE.

TERRORISM AND DESOLATION IN PARIS.—In virtue of the law "suspects" imposed by the Executive Commission, and, in consequence, of the edict of General Cluseret, which obliges all citizens, married or not, between the age of nineteen and forty, to serve in the war companies—that is to say, to take up arms against France—there is not a single honest man who may not be seized and brought before the new Revolutionary Tribunal. I may add that no day passes that this does not happen, and at this very moment the search for the "refractory," which is confided to the vigilance of the "good patriots," is being proceeded with to so great an extent, that nobody is any longer in safety at home. Many people have fled from insurrection, many from the law of the suspects, many more still from the edict of forced incorporation. I spoke lately of an emigration of 150,000 persons. This figure would have to be doubled now, and would still be below the fact. Paris is becoming a desert. Its great houses are half empty. By day, and in the finest possible weather, hardly any passengers are to be seen on the Boulevards, which, during the siege were so animated; and in the streets generally most frequented, not a creature would be met with if the Federal National Guards did not take care to adorn the road, drums beating, knapsack on shoulder, and firearms loaded.—*Times Correspondent.*

CAN THE GOVERNMENT ARMY BE TRUSTED?—On this subject the *Daily News* correspondent says:—"The soldiers at Versailles have been asked, man by man, whether they objected to fight against Paris. Those who objected were promised that they should be sent to do duty in the South. A mere sprinkling of the army answered No; about four per cent. They are released from duty before Paris, and the remainder, it is believed, may be depended on." Dr. Russell writes from Versailles, April 5:—"There is one important fact on which the Government can congratulate itself, and which is full of promise for future triumph. In no single instance has there been the slightest indication on the part of the troops to fraternise with the insurgents, and in every case of coming to close quarters the insurgents have fled or surrendered."

SANGUINARY DECREE OF THE COMMUNE.—The *Journal Officiel* of Thursday published a decree which fills loyal Parisians with alarm:—"The Commune decrees that everybody accused of complicity with the Versailles Government shall be imprisoned. A jury d'accusation will be empanelled within twenty-four, and an investigation will take place within forty-eight hours. Should the verdict be unfavourable, the prisoners will be retained, and kept as hostages—three hostages, selected by lot, to be immediately executed for every prisoner of war or partisan of the Commune executed. Versailles prisoners will be taken before a jury d'accusation, which will decide whether they shall be liberated or retained as hostages."

THE COMMUNE.—A Paris correspondent of the *Times* writes:—"We live here under the Reign of Terror, and it appears, to read the placards with which the walls are covered, that the welfare of France depends entirely upon the maintenance of the men of the Commune at the post they have usurped. It is strange and incomprehensible that so many poor wretches should let themselves be killed for a cause so unworthy of interest. I took too much for granted at first the intelligence of the men who have seized upon the capital of France. I did them the honour to think that they had in their head some ideas, true or false, borrowed from the different Socialistic schools. I now see that this is not the case. All they do is worthless and unmeaning. They abuse the Assembly, impeach men who are not in their power, seize on their property without being able to derive any benefit from it, issue decrees against churches and congregations without being able to strike at them efficaciously, break open a few coffers, plunder a few churches, imprison a few Jesuits, the Archbishop of Paris and the Curé of the Madeleine, molest and annoy many people, not daring to cut off their heads, but putting them to ransom; and for all application of Socialist ideas are satisfied with throwing open the registry offices to workmen out of work, and with promising work which they have not got to give. It would be difficult to invent the sad work which fails everywhere. Rather it would be easy for them to revive labour, but it would be by restoring Paris to herself and to France from which they have violently separated her. But as they have struck at human life, at property, at liberty, as they have suppressed men and newspapers, they are in a fair way to suppress labour, and to condemn the population of Paris to die of hunger. Not an idea, not a system, however false; Jacobin violence, to maintain to themselves the power,—thus may be summed up this local revolution of the 18th of March, which, it was said, was 'to free the city and render mankind happy.' When one is so poor it is unbecoming to accuse even the Assembly of Versailles of poverty."

MISCELLANEOUS.

M. Dollfus, the largest manufacturer of Mulhouse, has announced his intention to emigrate into France, to the neighbourhood of Toulouse, with his entire plant and hands—upwards of 6,000—to escape becoming Prussian.

The Commune has issued a proclamation disavowing all desire to dominate France, and declaring that all it wants is a Republic, Democratic and Social.

M. Regnier, whose name will be recollected in connection with the strange negotiations at Hastings and Metz which led to General Bourbaki's visit to the Empress Eugénie some months since, has been arrested at Versailles.

"General" Henri has escaped from Versailles. Marseilles is now quiet, and has resumed its usual aspect. Much damage was done by the bombardment to the houses in the neighbourhood of the Prefecture, and 200 persons were killed and wounded. Five hundred of the revolutionists have been made prisoners, and are confined in the Chateau d'If.

Nothing is known at the Hague of the reported cession of Luxembourg to Germany. The Luxembourg journals disbelieve the statement.

The Peace Conference held a meeting at Brussels on Saturday.

SCHOOL BOARD GRANTS TO DENOMINATIONAL SCHOOLS.

At the weekly meeting of the London School Board on Wednesday last, a discussion was commenced and adjourned, on the following important motion, and amendments moved respectively by the Rev. J. Rodgers, Rector of St. Botolph, Bishopsgate, and the Rev. Canon Cromwell:—

MOTION.

That the funds at the disposal of the London School Board being derived from the rates, no portion of the said funds should be given towards the support of denominational schools.

AMENDMENT.

That this Board shall from time to time, for a renewable period not exceeding six months, pay the whole or any part of the school fees payable at any public elementary school by any child resident in the metropolis, whose parent is in their opinion unable, from poverty, to pay the same. (*Vide* Section 25 of the Elementary Education Act.)

The Rev. JOHN RODGERS said he did not offer any apology for introducing the subject to the notice of the Board, although very likely it might prove an apple of discord; but it was a subject they must sooner or later meet, and they had but little time to spare for the discussion of it then. By-and-by, he did not care how soon, they would be engaged in building schools, receiving schools, and arranging for the education of the children of London; and then they would very likely receive an application (in accordance with the 25th Clause of the Act), or several, to defray the expense of the education of the children in denominational schools. That would come probably at a time when they would not have the time to discuss the subject which he thought they ought to have; and therefore he had tried, but in vain (for it was then very late), to get a full, fair time to discuss it. One note persistently sounded in the Educational Act had been unsectarian, undenominational education. The voice of the country demanded that in the first instance. If they gave religious education at all it must be unsectarian. That was the tone of the discussion in Parliament with respect to the religious part of the subject. He knew that was the great question which was pressed upon them in the various meetings they held in connection with their elections. If they gave religious education at all, people said, it must be unsectarian. The same question had been kept in view in the discussions in the Board ever since they had the honour of meeting an honourable member, not present to-day, who succeeded in passing a resolution that no voluntary teacher should be admitted into the schools to give religious instruction, lest he should introduce sectarian notions. Last week, so carefully had the subject been thought over, that they could not propose, or they could not return their report respecting the selection of a certain number of gentlemen for the office of solicitor to the Board without having the question of the colour of creed brought before them. (Laughter.) So very carefully had the subject been guarded in the debates and discussions in the Houses of Parliament, by the constituents, and by the country generally. As to the education which was to be provided by unsectarian and undenominational schools, if he looked into the Act, as he had done again and again, he could not but arrive at the conclusion that the spirit and the letter of the Act were that they were to provide an unsectarian, undenominational religious education. Although an honourable member of the Board suggested a week or two ago to him, that it was not the spirit of the Act of Parliament, he certainly differed from him in that respect. The Act very carefully, by its conscience clause, guarded the consciences of the parents and children of all religious denominations, and in the seventh section it most delicately fenced round the parents of the children by providing that if children came to the schools, the masters were not to force upon them religious instruction; but that the religious instruction was to be given within certain limits, or half-hours; and if they liked the children could withdraw themselves. So carefully did the Act set forth that particular religious opinions were not to be enforced upon the minds of the children. Then again with regard to the schools to be

established, the Act spoke out emphatically, as they all knew. These were to be no denominational or sectarian teaching given at all, no creeds, no catechisms, no formularies. They might give religious education, and the Board had come wisely to the resolution that they should give a religious education; but in giving it in the schools immediately under their charge, they must most carefully carry out the spirit of the Act, and not let there be the least vestige of sectarianism or denominationalism in the education. Side by side with that regulation there was another state of things. The Act recognised existing schools carried on by various religious denominations in the land. They could not shut their eyes to the fact that a great work had been done in connection with the education of the country for some years back, and, however the present educational state of the land might be below what it ought to be, thanks were due to the friends of education who had made earnest efforts to supply the educational wants of the people, whether they had or had not succeeded to the extent they desired. There were a large number of schools, and a large number of children gathered therein, and the Act really recognised those schools. Then, further, there were some friends of education who might build schools in districts where they were required, and support and carry them on at their own expense, and where they found a school already existing, or where they found that any number of gentlemen had agreed together to establish and support a school, they had no right to interfere, and they ought to turn their attention to other districts where their work was required. Whilst, then, they had the schools connected with the Board that were to be entirely undenominational, they had also schools for carrying on the education of the country which were denominational. Then the conscience clause required them to limit the religious instruction to certain times, the beginning or the end of the school hours. Within those times they might teach the most intense sectarianism. They might teach Roman Catholicism, Church-of-Englandism, Wesleyanism, the doctrines of the Baptist or Congregationalist, or they might be anything or everything so long as they gave an efficient education, so long as every child could pass the examination of the inspector. So long as they attended to the conscience clause, so long they might give their religious teaching, although it might be of the intensest kind. It was an easy matter for all parties to go their own way. Let the School Board give its religious teaching in its own way, unsectarian, undenominational, and let other schools give theirs; all carrying on efficiently the physical and moral education of the child. Let the one and the other do their work. But, unfortunately, there was entrusted to the Board the power of forming a link between the two teaching parties—between the School Board and the denominational schools. His resolution set before them what his opinion was upon the question. He thought the object of education was development—to develop the powers of the child; and he thought that denominationalism restrained, restricted, and limited, rather than developed. It would force upon the mind of a child a certain dogma, or a certain code of doctrines, a certain creed, certain notions, certain opinions, and it would force those notions and opinions upon the mind of the child at a particular period of its existence when it was most susceptible and tenacious, when it most effectually grasped what it was taught. They would go to the child at that particular age, and stereotype, upon the mind certain dogmas, notions, and opinions, whereas they did not so treat it in any other matters. Supposing they had a thousand denominational schools—more probably there would be three thousand—and they had one child to support in each school, they would at once be educating three thousand children in denominational sectarian principles. Taking every point into consideration, he thought their wisest course would be—and he hoped he should have a majority—to pass the resolution which he proposed. (Hear, hear.)

Mr. Alderman COTTON had great pleasure in seconding the resolution. He reminded the Board of the persistent course which they had pursued, and expressed it as his opinion that the resolution which had been proposed was the natural one for them to pass.

The Rev. Canon CROMWELL then moved his amendment. He alluded to the time granted by the Board of Education within which denominationalists might erect schools; and the reward promised them in an increased grant, as a proof that it was the desire of Parliament to encourage the construction of schools. He contended that to carry out the principle involved in the resolution would create great hardships. The design to assist denominational schools was plainly expressed in the speeches of members of the House when the bill was in progression. It was not correct to induce them to believe the aid they would give would be in support of the school itself, or the denominationalism taught in the school. The poor children only paid a few pence a week, and the teaching must cost fully double or rather more than the school pence amounted to. It was really such a small thing, and so much good might be done, that he hoped no such motion as that proposed would be allowed to pass. Parliament had certainly not said that it would not pay anything for the support of schools in which religious instruction was given; and he held that the same view ought to be entertained by the Board. It was plain, on the other hand, by the ninety-seventh section and sub-section 2, that Parliament intended that schools established by the Boards and voluntary schools should be treated ex-

actly alike. They would never be able to carry out the principle involved by the motion with compulsory powers, and if compulsion were applied great hardships would be inflicted. They would find a working man unable for a short time to pay his school pence; and he would be forced to send his child out of the district for the sake of attending some board school. The man would be unable to select the school he liked best; and the one of which he most approved he would be compelled to withdraw his child from through some temporary difficulty. Then, again, they might take the case of a poor widow who had suddenly lost her husband, in consequence of which her children were unable to pay for their school. If the motion was passed the woman would be obliged to send her child away from the district to some distant school, which was supported by the School Board.

Mr. CURRIE, in seconding the amendment, observed that the question of payment of fees would have to be taken up very earnestly and energetically. The payment of fees for any one was a matter only to be done with the greatest amount of care, and, therefore, if Canon Oromwell's amendment were carried, the whole question might be referred to a committee of the Board to go into the matter, and see that they did not make paupers of a great number of young children. Nothing would increase pauperism more than the knowledge that parents might have their children's school-fees paid for them. The amount of money which the Board would be called upon to pay in any district where voluntary schools were in operation would only be small, and he thought they ought to do so in justice to the managers of such schools, who had a strong claim upon the Board.

Professor HUXLEY said he could not help thinking that whatever refinements or subtleties might be introduced into the interpretation of the Act, there could not be a doubt that the Act did mean to be undenominational, and therefore the original resolution was in accordance with the spirit of the Act, but putting that aside and looking to the practical effect of the amendment, he had been trying to understand what that practical effect would be. It was quite clear that there would be either a very small and insignificant number of children who would come under the operation of the amendment, or there would be a large number, and if it was the former, one did not quite see why it should be worth fighting about, and why the effort which had established denominational schools should not go a little further and accommodate without payment the insignificant fraction of children who had to be provided for. If, on the other hand, the number of children was very large, and this was contemplated, it could not be doubted the measure was one for the out-door relief of denominational education. (Laughter.) The practical effect of the amendment would be that it would not only give direct support to denominational education, but it would provide the seats with the means of barring out the Board schools from any district in which they chose to exert themselves. Zealous persons would establish a school which would not answer, and in the ordinary course of things it would come to an end, but if this percentage were given it was obvious that, small as the contribution of the children's pence might be, it was quite sufficient to convert a losing into a paying school. The Board was, therefore, barred from the district which was bound hand and foot to denominationalism. The prospect of such a result of the passing of the amendment might not have been one of its demerits in the eyes of its mover. He could not doubt that the operation of the resolution might be somewhat hard; but much as he should grieve to see hardships fall upon the persons referred to—the mover and seconder of the amendment—it must be recollected that in all life such hardships were common, and he sincerely wished that no greater hardship would fall upon the widow whose case had been so pathetically depicted than that of being obliged to send her children to one of the board schools rather than to one in which her pet denominationalism was taught. (Laughter.) If the choice was to be made between the motion and the amendment, he should vote for the former. At previous meetings they had been occupied in discussing one phase of the religious difficulty arising out of the Catholic question. They had declined to let Catholic children have special instruction in the Board schools, and had declined even to have the Douai Bible read instead of the ordinary version; and they had done so upon what he could not but think was the very sound understanding that the spirit and tenor of the Act was entirely opposed to denominational education. Unless his ears deceived him, some of the members of the Board who cheered the assertion that the Act was opposed to denominational education were now to be heard supporting the amendment; but he did not wish to go into that now, because men's opinions might naturally change from time to time. (Laughter.) The practical consequence of passing the amendment—he did not say whether it was right or wrong—was that the support of the Catholic schools would very largely come directly upon the Board; for everybody knew that the Catholic schools occupied some of the poorest districts in the metropolis, and there were no schools in London which could so honestly come to the Board for payment of school fees on the ground that the parents were unable to pay them. (Hear, hear.) In the Catholic schools there must be a large proportion of children of this kind than anywhere else. If it was right, let it be done, but at the same time those who cried out against throwing burdens upon

the rates should remember that the natural consequence of passing the amendment was that if the Catholics thought fit they might, by way of revenge for the Board's somewhat careful exclusion of them at former debates, throw upon the Board, not the control of their schools, but the payment without control. (Laughter.)

The Rev. Dr. RIGG did not defend Canon Oromwell's amendment in the character of a denominationalist, but the suggestion for the discontinuing all building grants to all denominational schools emanated in the first instance amongst the denomination of which he had the honour of being a member. It was exceedingly undesirable that the public grants should go to the setting up of property which would be taken to be denominational property, although in a certain sense it might be termed national property. In Ireland all the national schools had catechisms taught in them, and, with very few exceptions indeed, the schools were strictly denominational, whether vested or not vested; and those which were not strictly denominational were so because they were pan-denominational. (Laughter.) Therefore the Board must be a little careful how far it attempted to settle this question upon abstract principles. If the principles which had been indicated by Professor Huxley were pushed to their extremity, all grants from the Science and Art Department made on behalf of denominational schools at the present time ought to cease. This was a matter after all not to be spoken of as if it were a fight on behalf of denominational interests or denominational partisanship. He did not so regard it in the least degree. If he were to speak in the interests of his own denomination, he should be bound to adopt Mr. Rodgers's resolution. He believed if there was any considerable number of children for whom it would be necessary for the Board to pay fees, they would be a very great offence to the schools, and that the teachers, if they were consulted, would ask to be saved from the danger. (Hear, hear.) But, looking at matter upon broader principles, the Board had no right to pass the original motion, either in the interests of the ratepayers, the parents, or the children. Indeed, he could not understand how gentlemen who had spoken on the assumption that the rights of conscience were to be respected could deliberately propose such a resolution as this. If the resolution were conceded, there was an end to all relief and help to the ragged and industrial schools. He had always felt the case of our Roman Catholic fellow-citizens to be one of peculiar difficulty, and it would be defeating the spirit of the Act if they determined that no Roman Catholic should be at liberty to get relief for his child except by sending it to a Board school. Protestant as he was, his principles as to what was due to the consciences of his fellow-citizens would not allow him to entertain such a proposition as this. He hoped, therefore, Mr. Rodgers's proposal would be negatived.

The Rev. Dr. ANGUS said the Board had hitherto kept clear of any violation of Mr. Smith's resolution, but he had a strong conviction that if the Board affirmed the amendment, they would be driven into what they all would deplore, denominational education pure and simple. (Hear, hear.) He hoped the Board would remember that they were not there under the Act of Parliament simply. Mr. Smith's resolution had modified the Act, as they were free to modify it, in two important respects. The Act said nothing about the reading of the Bible in schools, but the Board resolved that the Bible should be read. The Act of Parliament said nothing against denominational education in schools, except that denominational catechisms or formularies should not be taught; but the Board had gone further, and had affirmed that in spirit as in letter denominational teaching should be disallowed in all the Board schools. They were, therefore, not free to discuss this question as if the Act of Parliament were the only law. If they were to allow the poor man to have sectarian teaching at the expense of the parish because he paid nothing, *a fortiori*, they must allow the man who paid his sixpence per week to have denominational teaching. (Hear, hear.) He hoped the Board would not set up schools of their own which were undenominational, and then violate the principle by supporting denominationalism elsewhere. There were really three courses of procedure contemplated by the Act. They were free to pay the fees of indigent children, or to remit the fees in their own schools, or to found free schools, where no fees were charged. To adopt the first of these methods, and to pass over the others, was to adopt the costliest and the narrowest method of all. It was specially unwise as setting aside the undenominational policy, which the Board had formally adopted. As to this policy itself, he had the strongest conviction that it was vital to the good working of the Board. He admitted the zeal of the friends of denominational education; and he could largely bid them God speed in their work, so long as it was sustained from their own funds, and yet he believed that Mr. Rodgers's resolution was the wiser policy in the interests of religion itself. But, however that might be, fairness and a regard for the consciences of the ratepayers required that there should be no support of denominational teaching. For them, a rate-collecting board, to contribute to the support of denominational schools after the resolution of last month, would be to introduce a permanent element of discord into the Board itself, and to violate the very principle they had solemnly sanctioned—a policy at once unjust and suicidal. (Cheers.)

Mr. TABERN said Mr. Rodgers's resolution would operate against all the industrial schools, and he

could not support it until the report of the Compulsion Committee came up. If the resolution were passed as it stood, the Compulsion Committee must ask permission to withdraw from their duties. (Hear, hear.)

Mr. MACGREGOR asked what was to be done with the industrial and ragged schools if the original motion were passed. The members of the Industrial Committee were, in fact, completely thrown upon their backs by the resolution.

Miss DAVIES, as a member of the Compulsion Committee, wished to urge upon the Board the great difficulty that would follow the carrying of Mr. Rodgers's resolution as it stood. It would press with undue weight upon Roman Catholics, and this was an additional reason why the Board should not tie its hands as proposed. The more impossible it was to give relief otherwise, the more necessary it was to consider the consciences of Roman Catholics whenever it was possible. (Hear, hear.)

The Rev. Mr. MEN said the words of the amendment were taken almost word for word from the 25th section of the Act. There could not be the slightest doubt that the Board had the power of paying the pence for the children whose parents could not pay in a school that was termed a denominational school. Where was the harm of board schools being barred out, as the Professor had said, if the work was done well by the other schools? (Hear, hear.)

After some remarks from the Rev. B. WAUGH, there were cries for an adjournment of the debate.

A motion proposing that course was moved by Mr. SMITHIES, seconded by Mr. LUCRAFT, and carried by twenty-four votes against seven.

The debate was therefore adjourned to April 21.

At DEWSBURY on Tuesday a discussion of great length was held on the question—What is "suitable accommodation" under the Act? The resolution, moved by the Rev. H. Sturt, was as follows:—

That, in the opinion of this board, the projected new schools, and extensions of existing schools of which notice has been given, will not supply the borough with suitable accommodation under the Elementary Education Act; that our report to the Education Department be drawn up accordingly; and that the Education Department be requested to order that whatever deficiency remains after the existing efficient schools have been taken into account shall be supplied by the board in harmony with the wishes of the ratepayers.

This was supported by Messrs. Marriott, Bates and Neal, and opposed by Messrs. Chadwick, Critchley, Wilkins (Vicar of Dewsbury), and Kenny (Roman Catholic priest). Mr. Chadwick moved as an amendment:—

Referring to the return of elementary schools made by this board, we are of opinion that if there is any deficiency in suitable school accommodation for elementary teaching in this borough, it should be supplied in conformity with the provisions of the Elementary Education Act, 1870, and that no existing or projected school shall be deemed unsuitable or inefficient by reason only of its being a denominational school.

The casting vote in favour of Mr. Sturt's motion was given by Mr. Neal, a working man's candidate who is Vice-Chairman of the Board, and who happened to preside on this occasion. A committee, with which the denominational party declined to be connected, was appointed to draw up a report to send to the Education Department. The document will deal with important statements made by sub-committees appointed to visit the various elementary schools in Dewsbury.

Hans Christian Andersen has added the experiences of the past fourteen years to "The Story of My Life," for the benefit of a translation to be issued in New York.

Mr. Charles Darwin's "Descent of Man, and Selection in Relation to Sex," is to appear this month in a German translation by Herr J. B. Carius, published at Stuttgart.

It is rumoured that Professor Jowett intends, in course of time, to publish a volume supplementary to his translation of Plato, in which he will discuss at length the question of the genuineness of the Platonic Dialogues, and other points that he was unable to treat of within the limits of his recent work.

CONDITION OF THE SOUTHERN STATES.—The condition of the South is frightful. The evidence given in the majority report of the Senate Investigating Committee now before me is perfectly appalling, and would justify the severest measures. In no other country in the world could such things go unnoticed and unpunished. Imagine armed bands of Ribbonmen, thirty or forty thousand strong in all, attacking peaceful loyal English citizens in Ireland, burning their houses, hanging inoffensive persons to the nearest trees, whipping both men and women; imagine judges shot in open court by prisoners, mayors fleeing from the towns for their lives, and other outrages totally unfit for publication committed with impunity, and by substituting Ku-Klux for Ribbonism, and the Southern States for Ireland, and loyal Union men, white and black, for English citizens, you can form a fair idea of the present condition of the late rebel States. How to restore order and security is a difficult problem. As long as the States were unreconstructed—that is, were not restored to their full standing and privileges as States—the Federal troops could be used to protect loyal men. But there is some doubt whether the President has the right to send troops into any State to repress civil disorders without the governor of that State first calling upon him for aid. Many Republicans contend that, following any precedents, the President can take the initiative, but his constitutional right to do so is by no means clear; hence, the need for further legislation to enable him to interfere.—Correspondent of Manchester Examiner.

Literature.

DR. URWICK, OF DUBLIN.*

Dr. Urwick fully merited a biography, not only because of his labours in Ireland and his public reputation as a preacher and controversialist, but also because of the singular blending of strength and beauty in his personal character. No young man, especially no young minister, can read this volume without feeling the nobility of such an example of work and self-devotedness; old age, too, here appears to take in a new charm. Mr. Urwick has done his work, as biographer of his father, well. It is a great advantage to have a life depicted for us by one who knew it from the intimacy of home; and Mr. Urwick never oversteps the bounds of good taste and feeling. Reverent and affectionate as a son should be, he is neither fulsome nor sentimental. His memoir is also brief enough to be thoroughly readable.

Dr. Urwick's life, although a stirring one, was devoid of incident. He was a delicate child, so delicate that his school instruction could not begin till he was already advanced in boyhood. He lost his father when he was only a little over seven years old; he had two sisters several years his senior, but no brother. We are not surprised to hear that his mother was a woman of "great heart, sound sense, and sterling piety." "I cherish the same filial regard towards her," says he in his nineteenth year, "that I did in childhood, only more matured and intelligent than when, as I often yet remember, she nursed me and watched over me, and in every other respect cared for me with a mother's love, while I lay in weakness or sickness in her lap or bosom, apparently hastening to the grave." The mother and sisters enjoyed till the last the frank affection and reverence of which this extract speaks. "Petticoat government" accomplished in Dr. Urwick, as it has in so many others, the happiest results. Personal purity was one of these; another we think we can see in the tenderness and courtesy which seem ever to have distinguished him.

We cannot agree with the biographer in his estimate of the influence of college life on personal piety. "Making all just allowance," says he, "it will be acknowledged by most who have passed through a Divinity College, that upon their entrance they experienced a shock of disappointment, in finding that instead of shutting out worldliness, they had come more than ever into the midst of it, and that throughout their course the general tone of conversation and routine of their academic life hindered rather than fostered their purity of heart." We grant the "shock of disappointment," but aver that it is often a most healthful shock. If young men entering our Divinity Colleges could find them just as they had anticipated, the result would be, in nine cases out of ten, the fostering and forcing of pietistic feeling out of all relation with actual life, and likely to issue in unreality and spiritual pride. Students for the ministry, above most men, should welcome the lesson that in no sphere is "worldliness shut out"; for assuredly in the fulfilment of their office afterwards they will find themselves "in the midst of it." We notice in the letter to his sister (p. 25) written just before his entering college, a stilted formalism quite at variance with what we subsequently see in Dr. Urwick; and if at college, he learned to walk on his feet and not on stilts, so much the better. That his "purity of heart" did not suffer is evident from the missionary purpose then inspired in him, which found its accomplishment in his Irish ministry.

For fifty years Dr. Urwick laboured as a Congregational pastor in Ireland; from 1815 to 1826 at Sligo, and from that time to 1865 in Dublin. He was induced to settle in Ireland solely out of compassion for the ignorance and superstition of the people, and because it offered such a sphere for self-denying effort. While in Sligo he became involved in controversy with Romish priests, who challenged discussion on the right of the laity to read the Bible until they were forbidden by an interdict from Bishop Doyle. The excitement of these controversies was great; but Urwick did not really lose the esteem in which Roman Catholics had learned to hold him because of his zeal and wisdom in philanthropic efforts. When, in 1825, his health gave way, "Dr. Coyne, a Roman Catholic physician who attended him, and never took any fee, in reply to an inquiry what was the matter with his patient, said, 'He has a com-

"plaint which neither I nor any one else can cure him of;—his heart is too big for his body."

In connection with his removal from Sligo to Dublin, one or two singular illustrations of Irish Congregationalism at the time are given us. The Church at Dublin could not resolve whether to invite William Urwick or John Burnet, then of Cork, and afterwards of Cambridge. "A church-meeting was called, and it was agreed upon to cast lots after the primitive fashion in the election of an apostle. Prayer was offered that God would show which of these two He had chosen, and the lot fell upon William Urwick, who was accordingly unanimously invited to come." A letter was also sent to the Sligo church asking them to "join in placing Mr. Urwick in the sphere of usefulness for which the Almighty had peculiarly adapted his energies." To this request a decisive and sharp negative was returned:—

"Sligo, Oct. 6, 1826.

"Dear Friends,—We, the deacons, in behalf and with the unanimous consent of the Church of Sligo, in reply to a letter received from Messrs. Thomas Figgis and John Jackson, subscribing deacons of the church meeting in York-street, Dublin, do most respectfully intimate that, as a society professing to walk according to the law of the Great Head of the Church Universal, we cannot recognise or sanction by our compliance the right of any church to seek the removal of a portion from a flock over which the Holy Ghost has made him overseer; and, however the church, whose deacons are now addressed, attach such importance to their local situation as to intimate that, in deference to it, we are called upon to make the sacrifice required, we feel ourselves bound to declare that we conscientiously regard the principle, which induced the requisition, to be the fruitful source of all the unscriptural innovations which, in their progress, have disfigured the Church of God."

"We thus candidly express our sentiments and determination as a church, that we may not be guilty of religious suicide, or betray the interests of the cause of God committed to our trust, by being in any way instrumental in depriving ourselves and this neighbourhood of the labours of a pastor whose appointment over us has manifestly had the seal of the Divine approbation: nor do we think that if, unfaithful to that trust, we made the concession, our pastor, who recognises the New Testament as a full and explicit rule of church government, would consent to an act for which there is neither precept nor example in the Divine oracles. The proffer of your aid in securing to us a pastor worthy of being his successor, we think somewhat extraordinary, when we consider how unsuccessful you have been in this way for yourselves. Mr. Urwick can unquestionably act as he pleases; but we sincerely trust he will not accept your invitation, as well on his own account as ours."

The story of Dr. Urwick's life in Dublin is that of continued and earnest work. The editor has given us no peeps into the society of the Irish metropolis at the time, and the mere record of engagements need not here be made. In addition to his pulpit and pastoral labours, he prepared students for the ministry, and public movements of a religious or philanthropic character found in him an untiring advocate. It is the brightness of the life which is its great charm. Dr. Urwick was naturally a man of great vivacity; and Christian purpose lent dignity to his aim and persistency to his undertakings. He was never discontented with his lot, never satisfied with his attainments.

"Keep up your heart, dear W., by keeping it close, alive, and earnest with God. Were I now leaving the world, some of my last words to you would be, 'Hope in God—in Him only and cheerfully—labouring for Him with assured large expectations.' The lack of this has been one of my chief failings; but for that failure I think I should have accomplished much more, and but for failing in that particular I should have avoided other failures, too."

"Some people imagine that when a person has attained a certain age he is at liberty to betake himself to the sofa, or, in case he is not so disposed, that he should be put upon the shelf for the remainder of his days. These are at best syren songs, pleasant only to the slothful, most repugnant to the real man. Where there is inherent vigour, examples have shown themselves of power coming out at sixty, that both for measure and effect has cast into the shade what the man was at thirty. With regard to religion, we read from its Divine Author and object concerning the partakers of His favour, 'they shall still bring forth fruit in old age.'"

Some of Dr. Urwick's most vigorous letters belong to the late period of his life. We would specify the one to his son on p. 319, in which he criticises ingeniously a translation of 2 Tim. v. 16, and the letter in which he reviews the MS. of Mr. Urwick's book on Creeds. We would commend the following sentence defining Dr. Urwick's conception of a creed to all, whether Churchmen or Dissenters, who make an easy thing of subscription. "I much doubt the possibility of making a creed which will secure 'unity of thought, or to some things in which a truthful mind may not take exception, as fully, only, and correctly expressing its own convictions of Divine verity.'"

We thank Mr. Urwick for this biography of his father. It has helped us to understand and sympathise with the affection in which Dr. Urwick stood among all who knew him.

"FOR LACK OF GOLD."

Mr. Gibbon has in this novel essayed a very trying experiment, and he has, on the whole, succeeded. He has written a story with abundant plot-interest—a story of complications and manifold surprises, and yet he has contrived to completely dispense with the conventional villain of the novel in any shape. As in "Robin Gray," he has got all the effect of sensational incidents without becoming in a glaring manner false as to character. But, in this instance, as it would seem, he consciously faced a far more difficult problem in the very outset. It is as though he had said to himself, "I will have no 'deus ex machina' of a scoundrel such as I had last time in 'Ivan Carrach'; I will have only a few reckless, impulsive people with a layer of real good at the bottom of them, however coarse in speech and behaviour they may be; and, while I prove conclusively that evil is wrought by want of thought as well as want of heart, and so get the ground-lines of a strong plot, I will re-establish faith in human nature by bringing out nobility of character and touches of faith and rough-goodness where one would scarcely have ventured to look for them."

This is exactly what Mr. Gibbon has accomplished, whether or not he thus consciously proposed his intention to himself at the outset. The scene is evidently laid somewhere on the north-east coast of Scotland; and the descriptions of scenery and of social customs are not only vivid, but, we should fancy, studiously true, so that the novel has its specially instructive side for those who would like to know what village life was in Scotland twenty or thirty years ago. There are Mrs. Lamb and her son, Angus, who have just been turned out of their farm, owing to the father, who had died some time before, having only too generously aided the laird of Balgutherie when he was not only in great straits, but in terror of the law. This Balgutherie is a reckless spendthrift—a pleasant fellow, liked by everybody, but doing a deal of injury simply by always yielding to his impulses. Then there are the miller at Mill o' Comrie and his three daughters—Susan, Jessie, and Annie—as exquisite studies of Scotch character by contrast as we have recently come in contact with. The miller is a hard, shrewd man, who always clearly sees his own interest, save when his vanity comes in the way. Balgutherie, hearing of the Lambs' misfortune, hurries north to help them, but is delayed, owing to the coach being caught in a snow-storm. He can only help them in one way, however, and that is by appeal to Mill o' Comrie for a loan. Angus Lamb, we should say, has been engaged to the miller's Annie, and, on the blow coming to the Lambs, the miller rather rudely intimates his desire that the engagement should be broken off. Balgutherie's request for the loan makes the miller think of a possibility that would greatly gratify his vanity. His daughter Annie might be Lady Balgutherie. The talk between the miller and the laird on this point is very characteristic. Balgutherie, honestly desirous to avert the total ruin that threatens the Lambs, and unaware of the relations between Annie and Angus, takes the bait, and agrees to marry Annie, who, because of the very depth of her love for Angus, is willing even to offer herself up thus, it is the only way open to save him from totally sinking under the blow of misfortune. All the complications spring out of these relations; but we must not tell more of the story, which our readers must find out for themselves, and we promise them no little delight in the process of doing so. Mr. Gibbon leaves no loose threads in the construction of his story; and he has a wonderful faculty in making his characters quite naturally act out its development. One most notable instance of this in the present work is the use he makes of the rough, drunken, daredevil Jock Galbraith, the De'il o' Dundarroch, as the keeper of the two main secrets of the story, till near the end. Jock is quite an original character, and capably rendered. He has been soldier and poacher and many things besides; he is rough and ready, a wreck in many ways, yet he is faithful, cautious, secretive, and with a rare power of saving those of whom he is fond, without any profession or pretence. Poor Jock! He was fond of the drink, "It's no that 'I like the dram, its just that I like myself' after it's doon," was his justification for "nae mindin' anither eek, as you're sae pressen"—a thing good Mrs. Lamb was very unlikely to be, for she was a strictly religious woman, with a severe sense of duty, but with a spring of warm affection for all that, repressed and frozen under the influence of her creed. She is a fine character—full of force and reticent dignity.

* *For Lack of Gold*. A Novel. By CHARLES GIBBON, Author of "Robin Gray," &c. Blackie and Son.

* *The Life and Letters of William Urwick, D.D., of Dublin*. Edited by his SON. (London: Hodder and Stoughton.)

Very touching is the picture of her tenderly nursing poor Jock Galbraith at the last, with a feeling that he was better than her own son who was in prison. That touch of Jock never spending a penny of his pension, but laying it by for Tibbie Mitchell without telling anybody about it, is very good indeed. The web of true pathos is mostly always shot through with comic threads that give a peculiar glint of fascination; and this is always the case with Mr. Gibbon's pathetic passages. You are moved to laugh even when you are most tenderly touched. This, for example, when Jock Galbraith, in the pauses of delirium, is endeavouring to clearly recall past occurrences in order to free Angus, is a good case in point:—

"A feeble expression of vexation overspread his grim features as he found all his efforts of memory baffled."

"Had it anything to do with Balgutherie, Annie suggested, trembling a little with hope and fear."

"His grasp lightened upon her hand, and the light of intelligence flashed across his visage."

"You have got it. 'Gie's a dram, and you'll ken a' about it. Quick, quick!"

"Annie looked hesitatingly at Mrs. Lamb; her lips were quivering, but she said steadily,

"It's against the doctor's orders," and did not move."

"Confound the doctor's orders," gasped Jock; "it maybe to save Angus frae a dance on naething. Tibbie, ye bizum, gie's a dram, if it should be the last I'm ever to weel my Craigie wi'!"

"The girl, blubbering plentifully, obeyed the command, and the Deil took a large draft from the cup presented to him. He smacked his lips as the liquor fired his blood with a temporary vigour. He took another mouthful, and then—

"That's voice and sense to a deeing man—keep it ready for me. Now, somebody write down what I'm going to say, for I'm no like to tell you twice."

But sometimes the humour is specially broad, as in the chapters "High Jinks at the Laird's," and the "Feet-washing." Nor should we forget to mention the fine points made when Balgutherie, who had at first consented to marry Annie merely for the convenience of the ready money, finds himself really getting deeper and deeper in love with her, as she repels his advances more and more coolly. As for Annie herself, she is delicately and naturally conceived. Some of her conversations with Mrs. Lamb are very skilfully done.

The only faults we are inclined to find with this novel are that Mr. Gibbon is sometimes too forcedly melodramatic and sometimes too detailedly explanatory. An instance of the first is the whole chapter titled, "The Shadows," which we think could almost have been dispensed with; while again two most important letters are overlengthy and unnecessarily exact. The reader does not need quite so much explained to him any more than do the characters. Some readers, however, may like this rather than otherwise.

But we must not end with fault-finding where there is so much to praise. "For Lack of Gold" is not merely a novel; it is a close, careful study of Scotch character and Scotch manners. The way in which these are associated with elements as deeply interesting as are to be found in the wildest sensation novel, indicates in its author the existence of rare powers of observation and patient research, alongside of creative sympathies only a little less remarkable. A word also deserves to be said with regard to the Scotch in which the dialogue is written. Mr. Gibbon has skilfully Anglicised his Scotch without losing much that is characteristic. A Scotchman might perhaps feel that a little spice of quaint meaning has here and there been lost; but, in view of English readers, he will be compelled on second thoughts to confess that a great point has been gained. We simply desire others to share our own pleasure when we say, "Get Mr. Gibbon's new novel and read it, and don't fancy it any drawback, because it 'is Scotch, until you have tried it." It has the same influence upon one as some of the rarest acknowledged pieces of art—it shows the seamy side of life quite honestly, with all its rents and threadbare bits, and yet such gleams of devotedness ever and anon break out upon us, that we are anew reconciled to human nature. To say this is simply to say that Mr. Gibbon is throughout thoroughly pure and elevated in tone without any dreary moralising.

BRIEF NOTICES.

Waifs and Strays of Natural History. By Mrs. ALFRED GATTY. (London: Bell and Daldy.) Mrs. Gatty expressly disclaims any pretensions to "being scientific," and acknowledges her obligations to friends for many of her facts. But it is clear that she has an intense love for nature, and that she takes considerable pains to obtain and to supply correct information concerning those phenomena which come under her notice. The result is, that in this little book, and in a form which cannot fail to be attractive to the young, she has furnished many interesting facts concerning objects with which we are daily familiar, and others whose acquaintance we occasionally make. Among the

subjects treated of, the growth and varieties of coral, the properties of camphor, the production of gum-arabic, and the circulation of water in a sponge, cannot fail to interest the young who are acquainted with these objects; papers on blue snail-shells and zoophytes suggest pleasant occupations for sea-side rambles; and chapters on ostracods, microscopic objects, and the red snow-plant, will afford materials for microscopic investigation. Mrs. Gatty's style is graceful and vivacious; and the illustrations to the book are tastefully done. The following extract from the chapter on zoophytes explains the writer's object in her own words:—"With this account of Gorgonias, as representatives of our 'third class of zoophytes, we conclude this brief, unscientific answer to the question, 'What is a zoophyte?' We remember to have often made Dr. Harvey smile, by asking him to help a lame dog over a stile, when we wanted him to make a scientific statement intelligible to our unlearned ears. If any one similarly circumstanced has been in the least degree assisted by what we have written, it is all we have to desire, and more than we are perhaps entitled to expect."

Poems. By ROBERT WILDE, D.D., one of the ejected ministers of 1662. With an Historical and Biographical Preface and Notes by the Rev. JOHN HUNT. (London: Strahan and Co.) Dr. Wilde was a native of the Puritan town of St. Ives, and was minister of Ayhow during part of the time of the Commonwealth. From Ayhow, after the Act of Uniformity, he retired to Oundle, where he died in 1679, aged seventy. He was a thorough Puritan, but one of the genial, cheerful order: "a fat, jolly, and born Presbyterian." He left by his will money to be devoted to the purchase of six Bibles annually, to be distributed by lot, after prayer offered by the Communion-table that God would "direct the lots to His glory." The surplus was to be expended "by the ministers and churchwardens, and such other grave persons as they think good to invite." It appears to have been his intention, says Mr. Hunt, that the "minister, churchwardens, and grave townsmen," should "have a comfortable dinner, with as much sack and claret as the remaining funds would provide." These poems are just what might have been expected from such a man; full of sound piety and of manly humour. They are like most of the poems of the time, quaint and fanciful. Here are a pair of epitaphs:—

AN EPITAPH FOR A GODLY MAN'S TOMB.

"Here lies a piece of Christ, a star in dust;
A vein of gold, a china dish that must
Be used in heaven, when God shall feast the just."

AN EPITAPH FOR A WICKED MAN'S TOMB.

"Here lies the carcass of a cursed sinner,
Doomed to be roasted for the devil's dinner."
Mr. Hunt has given a good preface, and edited the book well.

Parish Musings, or Devotional Poems. By JOHN S. B. MONSELL, LL.D., Rural Dean and Rector of St. Nicholas, Guildford. (Rivingtons.) Dr. Monsell tells us that these hymns are not the result of contemplative study, but the unpremeditated utterances of the heart—"composed on foot, or on horseback—in storm or sunshine—by the wayside, or on the hill-top—in the country meadow, or on the busy street—by day or by night—wherever duty called, or whenever the spirit caught, from without or within, subject matter of 'serious conversation with heaven.'" The poems bear sufficient proof of spontaneity—of breaking from a real experience. There is not, perhaps, a very wide range of subject, but, within certain limits, there is variety of theme. In respect of finish the poems are far from equal, though a genuine touch appears in most of them. They are instinct with faith, and a quiet fervour beats through the lines. This is, perhaps, one of the best as it is one of the shortest:—

"AN EARNEST HEART."

"Give me, O Lord, an earnest heart,
Anxious to do thy will,
Contented with whatever part
In life 'tis mine to fill.
Fearful of wealth, and worldly pride,
Glad, if a low degree,
With even sorrow by my side,
Help me to walk with Thee.
Cautious of gauds and glow
By earthly sunshine given,
Choosing the cloudiest paths below
So they lead up to Heaven."

Mary Lyon: Recollections of a Noble Woman. By FIDELIA FISKE. (Morgan and Chase.) Most of our readers will remember something of Fidelity Fiske, the American lady, who, while yet young, left home and all its comforts to go to Persia as a missionary. In Persia she underwent much suffering and did a deal of work, so that her name is still fragrant in the district where she laboured. Mary Lyon, whose interesting career is recorded in this little volume, was the teacher of Fidelity Fiske. From her Miss Fiske derived the impulse to her missionary labours. Mary Lyon, brought up in a strictly religious atmosphere, soon showed a decided tendency to Christian work, and a warm interest in the missionary cause. When the seminary for training young ladies especially to mission work was established at Mount Holyoke, she was appointed its head. She regarded herself as specially called by Providence to this work, and laboured unceasingly in this spirit. She imbued many of her pupils with the same enthusiasm as possessed her, the most noticeable among them being Miss Fiske, who, returning home from Persia in ill-health,

devoted what energy was left to writing her teacher's story. And it is the record of a singularly pure and self-denying life, which well deserves to be widely known in this country as in America. Therefore we recommend the book as being extremely well-suited for a school-gift or birthday present to a young girl.

New Encyclopedia of Illustrations applied to Christian Teaching. By the Rev. ELON FOSTER, New York. With Introduction by the Rev. STEPHEN H. TING, D.D. (Dickinson and Higham, London.) Well calculated to aid pastors, teachers, and parents in the work of instruction. Under each special term an explanation and apt illustration are given. Sometimes references to sources are annexed, so that further information on the point can be readily attained; and many historical episodes are skilfully used to bring out the real bearing of the phrase. Thus, under "Affection, Paternal," we have the following:—

"After the battle of Gettysburg a soldier was found dead on the field, holding in his hand the picture of three small children. No clue to his name could be found. In the terrors of battle he had comforted himself with this picture. It was published, and by this means the children were found in a village of Western New York. The sale of this picture resulted in the founding of the 'National Orphan Homestead' at Gettysburg, where the Humiston children, the originals of the picture, find a home, and their mother is the matron."

Hitherto: A Story of Yesterdays. By Mrs. A. D. J. WHITNEY. New Edition. (London: Sampson Low and Co.) This is a cheap edition of an American novel, of which we spoke very highly when it appeared here in the three-volume form. Mrs. Whitney is not only a story-teller, she is a thinker. The great problem of life has been often before her mind, and she has mastered it in her own way. Her stories are valuable because, by their fine reflection and penetrative depth of insight, they clearly reveal all this to us without affectation or pretence. In this one she has made much of the "silent side," which expresses the whole gist of her philosophy. But she knows how to relieve her wistful teaching by character. Antis and Richard Hathaway, Augustus Hare and Grandon Cope are excellently pictured to us, whilst the familiar way in which American domestic life is put before us gives piquant interest. In this cheap form the book should be widely read as it deserves.

THE MAGAZINES.

Fraser this month has an article full of significance on Mr. Voysey and Mr. Purohas. We hail it as an indication of the growth of a feeling within the Church, and among those who are anxious to secure liberty to the clergy, that even liberty is purchased too dearly, if secured at the cost of straightforwardness and truth. Speaking of the Ritualists on the one side, and Mr. Voysey on the other, the writer says:—"Their subtleties are excusable only on the theory that the 'clergyman is a sacred being, and that any interference of the State, even in the most trifling details, is in itself sacrilegious. His subtleties are excusable only on the theory that the clergyman is a State official, whose position and responsibility must be defined by interpreting Acts of Parliament with legal strictness." Thus are there subtleties both sides, just where we should look for honesty and courage. What the result is on public morality, and on the general estimate of religion in the country, is only too apparent. As to the future prospects of the Church, we are told, "When it is divided into various sections, of which the 'most feeble-minded is also the noisiest, and perhaps the most influential; when it comes to such a pitch of debility that its warmest supporters only propose to keep it together by begging it to inflict no pain; ties, and exclude no opinions; when the most growing party among its clergy are bound together by principles radically opposed to its theory of existence, it must be admitted that its prospects of longevity are not cheering." An article on "Life Peerages" urges the Government to carry out the idea of the Aberdeen Government in the creation of Lord Wensleydale as a Life Peer, and so weakly abandoned at the time. A criticism on the "Government Scheme of Army Reform" is only another illustration of the thankless nature of the task which the Ministry have undertaken. They will find, if they have not found already, that their only hope of success is to take an independent position, and firmly to maintain their ground, unmoved by the criticisms of the clubs, or of the party who have been hoping to turn a senseless game to account in the increase of our military power. The sketch of the "Emperor Julian" is thoughtful, and merits careful study. The author of "Gian's Baby," under the title of "Two Solutions," enters another hearty protest against Malthusian doctrine, and makes another appeal in favour of a national system of emigration. The number is singularly able, varied, and attractive.

Blackwood has an elaborate article on "New Books," in which, though the criticism is sometimes coloured by political feeling, there is a good deal of valuable suggestion. The review of Hutton's *Essays* is, on the whole, candid and appreciative, and the view of Mr. Arnold's last book just. There is more of the pessimist view of society than we should be prepared to endorse, but in the following observation we fully agree:—"Of all things in the world that the British public want we believe there is nothing half so important as sound and unexaggerated public criticism. And here is

upward tendency. The best Downs and half-breeds in the wool sold at 6s. 4d. to 6s. 8d. per 8lbs. ditto shorn 5s. 6d. to 5s. 10d. per 8lbs. Lambs met a slow sale, but prices were steady at from 7s. to 8s. 6d. per 8lbs. Calves changed hands quietly on former terms. Pigs were dull, at previous quotations.

Per 8lbs. to sink the Offal.

s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	3 0 to 4 0	Prime Butchdowns	6 4 to 6 8
Second quality	4 0 to 4 4	Lambs	7 0 to 8 6
Prime large oxen	5 0 to 5 4	Lge. coarse calves	3 8 to 4 4
Prime So. & Co.	5 8 to 6 10	Prime small	5 0 to 5 6
Coarse inf. sheep	3 4 to 3 8	Large hogs	3 6 to 4 0
Second quality	4 0 to 4 8	Neaten, porkers	4 6 to 5 4
Pr. coarse woolled	5 0 to 5 8		

Buckling calves, —s. to —s., and Quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, April 10.—There has been a moderate supply of meat on offer. The trade has been firm, and prices have had an upward tendency. The import into London last week consisted of 847 packages Hamburg, 9 Harlingen, 1 Rotterdam, and 14 from Ostend.

Per 8lbs. by the carcase.

s. d.	s. d.	s. d.	s. d.
Inferior beef	3 4 to 3 8	Prime ditto	5 2 to 5 6
Middling ditto	4 0 to 4 4	Veal	5 0 to 5 4
Prime large do.	4 10 to 5 2	Large pork	3 8 to 4 0
Prime So. & Co.	5 2 to 5 4	Small pork	4 8 to 5 4
Inf. mutton	4 0 to 4 4	Lamb	7 0 to 8 6
Middling ditto	4 4 to 4 8		

PROVISIONS, Monday, April 10.—The arrivals last week from Ireland were 27 firkins butter and 3,184 bales bacon, and from foreign ports 11,086 packages butter and 1,554 bales and 103 boxes bacon. The supplies of foreign butter are still short for the demand, and prices well maintained; increased supplies may now be looked for, and lower prices. At a further decline of 2s. to 3s. per cwt. on both Irish and Hamburg bacon, there was a fair business done, and the market has a steadier appearance. Hams and lard ruled very dull.

COVENT GARDEN MARKET, Saturday, April 8.—The holiday recess has somewhat reduced the general demand, without, however, interfering much with prices. Hothouse grapes are now very good, and sufficient for the demand. Strawberries are much in excess of what is required, and prices are consequently lower. The continental trade is again suffering from interruption of the ordinary traffic.

BOROUGH HOP MARKET, Monday, April 10.—Our market presents no change. The inactivity renders prices somewhat weak, but holders are not inclined to yield much in value. Foreign markets are reported firm. An improved demand has arisen for old, and has resulted in important sales. Latest advices from New York report a steady market. Mid and East Kent, 2l. 0s., 2l. 10s., to 7l. 0s.; Weald, 2l. 0s., 2l. 10s., to 3l. 15s.; Sussex, 1l. 15s., 2l. 5s. to 3l. 10s.; Farnham and country, 2l. 15s., 4l. 15s., to 5l. 12s.; Olds, 1l. 0s., 1l. 15s., to 2l. 10s.

POTATOES, —BOROUGH AND SPITALFIELDS, —Monday, April 10.—These markets have again been fairly supplied with potatoes. Transactions are restricted at our quotations. The import into London last week consisted of 9 barrels from Bordeaux, and 1 bag from Rotterdam. English Shaws, 80s. to 100s. per ton; English Regents, 55s. to 90s. per ton; Scotch Regents, 60s. to 90s. per ton; Rocks, 50s. to 75s. per ton.

SEED, Monday, April 10.—English red cloverseed was taken off steadily at quite as much money, and American realised previous values. White cloverseed could be bought on lower terms. Trefoil sold quietly, without any quotable change in price. No alteration in white or brown mustard-seed. Foreign tares were sold at irregular prices, holders being anxious to reduce their stocks before the season closes. Foreign canaryseed was offered on low terms, but there was no change in the value of fine English.

OIL, Monday, April 10.—Lined oil has been steady. Rape has been in moderate request. For other oils see inquiry has been limited.

TALLOW, Monday, April 10.—The market has been quiet, Y.O., spot, 48s. 6d. per cwt. Town tallow, 42s. 6d. per cwt., net cash.

Advertisements.

THE UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E.—19th year. (Near the Peckham Rye Station, South London Line—Terminus, London Bridge or Victoria)

Conducted by JOHN YEATS, LL.D., & Co., University of Glasgow.

SUMMER TERM, commences MAY 1st, 1871.

Pupils are received from the commencement of their Ninth Year; they enter the Upper School on attaining their Fourteenth, or on proving themselves able to do the work of the Higher Classes. The fees include the use of Books and Stationery.

Every boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at accounts. French and German are taught by native Masters, and spoken by the Principal. No pains are spared to insure these being living languages in the Schools. Special teachers attend for the elements of Science; for Mechanical, Geometrical, and Architectural Drawing. The Premises are spacious and airy: PECKHAM RYE COMMON is near, and available for cricket, football, &c.; the CRYSTAL PALACE is within an hour's walk.

Excellent accommodation is provided for Foreigners; also for Young Men desirous of private study.

See, as special characteristics of instruction,—

THE NATURAL HISTORY of the RAW MATERIALS of COMMERCE;

Also,

TECHNICAL HISTORY; or, Skilled Labour applied to Production. By Dr. YEATS, Cassell and Co.

PROFESSOR TODHUNTER, M.A., of Cheshunt College, RECEIVES a small number of PUPILS. Younger boys carefully attended to. Terms inclusive.—Holt House, Cheshunt, N.

CONGREGATIONAL BOARD and MR. MIAL'S RESOLUTION.

At the Annual Meeting, held Tuesday, April 11, 1871, the following resolutions were passed, and ordered to be published:—

"1. That in the opinion of this Board the time has come for advancing another step towards the legislative settlement of the question of State Establishments of religion, by a renewed and fuller discussion of their character and claims in the senate of the nation, and by eliciting how far it is prepared to give effect to the principle of religious equality."

"2. That the Board therefore regards with satisfaction the intention of Mr. Mial to submit to Parliament, during the present session, the justice and necessity of applying, at the earliest practicable period, the policy of disestablishment and disendowment initiated by the Irish Church Act of 1869 to the remaining State-Churches in the United Kingdom."

CLEMENT DUKES, Chairman.

CONGREGATIONAL UNION of ENGLAND AND WALES.

FORTY-FIRST ANNUAL ASSEMBLY.

Chairman—Rev. THOMAS JONES.

MONDAY, May 9, at 5 p.m., the PRELIMINARY MEETING of Members and Delegates will be held at the SUNDAY-SCHOOL UNION LECTURE HALL, 56, O. & Bailey.

TUESDAY, May 10, FIRST SESSION, at FINSBURY CHAPEL, at 9.30 a.m.

FRIDAY, May 13, SECOND SESSION, at 10 a.m.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, April 5, 1871.

NINTH TRIENNIAL CONFERENCE of the SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

The Conference will be held on TUESDAY and WEDNESDAY, the 2nd and 3rd of May, 1871, at the CANNON-STREET HOTEL, LONDON.

Delegates may be appointed by:—

1. Local Committees of the Society, or, in the absence of such Committees, by the subscribers in any place or district.
2. Meetings publicly called.
3. Public bodies.

It is not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction.

REGULATIONS FOR THE APPOINTMENT OF DELEGATES.

1. Branches and Local Committees.—When delegates are appointed by Local Committees, a copy of the resolution of the Meeting at which the appointment is made, signed by the Chairman or Secretary, must be forwarded.

2. Subscribers may appoint delegates either at a meeting, public or private, or by their signatures.

3. Public Bodies include denominational unions or associations, and political or ecclesiastical societies which embrace objects cognate to those of the Society.

4. Meetings include meetings of congregations held for the purpose, whether in connection with services or not.

Notifications of appointments should be sent in before Friday, the 31st of April.

J. CARVELL WILLIAMS, Secretary.

3, Sejeants' Inn, Fleet-street, London.

A YOUNG LADY desires a SITUATION in a SHOWROOM or the FANCY DRAPEY. Good reference. Age 20. Four years' experience.—Address, S. E., Post-office, St. Alban's.

SUCCESSION to PRACTICE, immediate or after a period to be agreed on. A SOLICITOR in one of the south-western counties is desirous of finding a successor to a moderate but well-sustained practice of more than twenty years. For terms, apply by letter to J. R., 18, Fitzwilliam-road, Clapham, S.W.

THE LONDON and GENERAL PERMANENT LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £10. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.

337, STRAND, W.O.

TRUSTEES.

The Right Hon. the Earl of Lichfield

Thomas Hughes, Esq., Q.C., M.P.

The Hon. H. F. Cowper, M.P.

CHAIRMAN OF DIRECTORS.

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Five per Cent. Interest Guaranteed. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

The Last Annual Report states that 7½ PER CENT. PROFIT has been again apportioned to Shareholders, besides carrying a large addition to the Reserve Fund.

W. R. SELWAY, Managing Director.

BONUS YEAR—SPECIAL NOTICE.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

ANNUAL INCOME, steadily increasing, £220,355.

ASSURANCE FUND, safely invested, £1,707,769.

THE NINTH BONUS will be declared in JANUARY, 1872, and all With-Profit Policies in existence on the 30th June, 1871, will participate, so that Persons who complete such Assurances before June 30th next, will share in that Division, although one Premium only will have been paid.

Report and Balance Sheets, Forms of Proposal, and every information, can be obtained of

GEORGE COTCLIFFE, Actuary and Secretary.

13, St. James's-square, London, S.W.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

The ANNUAL MEETING will be held at the CONGREGATIONAL ROOMS, 18, SOUTH-STREET, FINSBURY, on THURSDAY, April 13.

The Chair will be taken by the Treasurer, JOHN CHURCHILL, Esq., J.P., at Twelve o'clock.

CHARLES FOX VARDY, Hon. Sec.

EAGLE INSURANCE COMPANY.

Established 1807. (FOR LIVES ONLY.)

70, Pall Mall, London.

Annual Income £528,378

Invested Funds £3,347,686

(bearing an average interest of 4½ per cent.)

FURTHER SECURITY—A Subscribed Capital of more than a Million and a Half Sterling.

The Expenses of Management are under 2 per cent.

NEXT DIVISION OF SURPLUS IN 1872.

GEORGE HUMPHREYS, Actuary and Secretary.

FUNERALS ARE CONDUCTED BY THE

REFORMED FUNERALS

COMPANY (Limited), on an entirely NEW SYSTEM, which insures greatly reduced charges. The handsome and artistic Hearses, with their emblematical Silver-chased Decorations, and the chaste and elegant Mourning Carriages, are universally admired. All the Funeral Appointments are of the highest character.

Estimates free by post, 15, Langham-place, Regent-street, W.

LAUSANNE, SWITZERLAND.

—Mrs. JAMES MORLEY RECEIVES TWELVE YOUNG LADIES to BOARD and EDUCATE. Resident Foreign Governesses and first-class Professors in attendance. Superior Continental Education combined with the comforts and religious influences of an English home. FRENCH is the language of the house and the medium of instruction. Lausanne, from the salubrity of its climate and beauty of scenery, forms a delightful place of residence. Terms, 265 per annum. Reference is kindly permitted to Rev. T. Binney, Upper Clapton, London; Rev. Dr. David Brown, Bevedere-place, Aberdeen; and to Parents of Pupils. For Prospectus apply to the Principal, Haute Combe, Lausanne. Mrs. Morley will (p.v.) visit London and other parts of England in July and return to Lausanne early in August.

HURST COURT, ORE, HASTINGS.

CONDUCTED BY

DR. MARTIN REED.

SPRING HILL COLLEGE, BIRMINGHAM.

CANDIDATES desiring ADMISSION as Ministerial or Lay STUDENTS at the commencement of the next session, in September, are informed that their applications and testimonials should be sent in as early from this date as convenient.

PROFESSORS.—Theology and Philosophy: Rev. D. W. SIMON, M.A., Ph.D. Classics: JOHN MASSIE, Esq., M.A. Mathematics and Natural Science: Rev. G. DEANE, D.Sc., B.A., F.G.S.

Information may be obtained from either of the Secretaries, Rev. G. E. JOHNSON, Edgbaston, or Rev. W. F. CALLAWAY, Soho-park, Birmingham.

EDUCATION in HIGHGATE.

The PUPILS of the Rev. G. D. BARTLET, M.A., South Grove, Highgate, will REASSEMBLE on the 24th inst.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD, HERTS.

HEAD MASTER—Rev. R. ALLIOTT, B.A., Trin. Coll., Camb.

ASSISTANT MASTERS.

H. C. Kingswell, Esq., B.A.; Oriel Coll., Camb.; H. Readall, Esq.; F. A. Jones, Esq.

RESIDENT GERMAN MASTER.—O. F. H. Henniger, Esq.

MUSIC AND FRENCH.—Louis Sing, F.R.S.A.

The next Term commences May 1, 1871.

For prospectus, &c., apply to the Rev. Head Master, or Mr. A. Boardman, Local Sec., East of England Nonconformist School Company, Limited.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT for YOUNG LADIES, Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

JOHN WESLEY'S PULPIT.—A Cabinet-sized PHOTOGRAPH of the Church and Pulpit where Wesley preached his First Sermon (see his Journal for 1771) for 50 postage stamps. The church entirely unchanged since then. Apply to Rev. Gerard Moncrie, South Leigh Vicarage, Witney.

PERPETUAL INVESTMENT and BUILDING SOCIETY, 18, New Bridge-street, Blackfriars.

Persons desirous of borrowing money are invited to peruse the revised Tables of this Society, which offer facilities for the obtaining of house property at the lowest possible rate. Amount advanced since 1851 exceeds £200,000.

JOHN EDWARD TRESDER, Secretary.

PATRONISED by the CROWN PRINCES of PRUSSIA, the SULTAN of TURKEY, and the NAHAB NAHIM of BENGA.

SEWING MACHINES OF EVERY DESCRIPTION.

Wheeler and Wilson.	Shakespeare, lock-stitch.
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Selecting from all the best makers, and selling at the manufacturers' prices, SMITH and CO. offer this GUARANTEE to their customers. Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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MONEY.—LOANS Granted, from £100 to £1,000, at 5 per cent, repayable over three years, on Personal Security and Life Policy effected with the WEST of ENGLAND INSURANCE CO. (Established 1807).—Apply to J. CROCKER, Agency Superintendent, GATESHEAD-ON-TYNE. Agents wanted.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KITCHEN, Toronto, C.W.

NOTICE OF REMOVAL.

Mr. COOKE BAINES, Surveyor and Valuer, begs to INFORM his Friends that he has REMOVED from 106, Chesapeake, to No. 28, FINSBURY-PLACE, MOORGATE-STREET, E.C., where all future communications are requested to be addressed. January, 1871.

COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

BANKERS.	
Consolidated Bank (Limited), Threadneedle-street.	
TRUSTEES.	
Samuel Morley, Esq., M.P., Leigh, Kent.	
Joshua Wilson, Esq., Tunbridge Wells.	
Thomas Spalding, Esq., Hastings.	
Charles Jape, Esq., Mere, Wilts.	
Alfred Hooker, Esq., Plymouth.	
W. H. Conyers, Esq., Leeds.	
R. Innes Nisbett, Esq., M.R.C.S., &c., Gravesend.	
W. Crossfield, jun., Esq., Liverpool.	
Titus Salt, jun., Esq., Baitaire, Bradford.	
Edward Crossley, Esq., Halifax.	
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Chairman.—Rev. JOSHUA C. HARRISON.	
The Trustees.	
Rev. J. C. Harrison, Chairman of Congregational Union.	
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TREASURER.	
Thomas Scrutton, Esq., 3, Corbet-court, Gracechurch-street, London.	
HON. SECRETARY.	
Rev. William Guest, Woodville, Gravesend.	

For the education of boys the English Congregational Churches have in part, or entirely, founded no less than seven schools, and ten Colleges or Institutes for training young men for the Christian Ministry. With the single exception of the Missionary School at Walthamstow, nothing has been done for girls. They have virtually said to daughters—The Church of Christ does not need you; we can elevate and bless our country without you.

It is admitted and lamented that many of the English schools for girls are institutions where Nonconformity is despised, and where true moral and literary training give too much place to mere accomplishments. It is supremely important that the ideal set before a girl should be high. The right teaching, therefore, is that which incites her to shape her life after a higher pattern than she sees in the world around her.

It is a fact which redounds to the honour of some considerate ladies at the head of Nonconformist schools, that they have, at some sacrifice, taken the daughters of ministers on lower terms than those paid by lay-gentlemen. But manifestly this can only very partially and inadequately meet the wide demands of the case; and while the application is necessarily trying to the minister, it often disparages his child's position among the other pupils. In 1869, a scheme was started to raise a Fund to extend this method of assisting ministers in educating their daughters. It was discussed by County Associations. Probably for the reason assigned, it met with no encouragement, and was therefore abandoned.

The sons of ministers command opportunities which are withheld from their sisters. There are cheap Grammar Schools in many towns for boys, but none for girls. A minister himself might naturally be expected to teach his sons; but to secure the education of the daughters, they must be sent from home. How can a pastor, out of a limited salary, spare twenty-five or thirty pounds a year for the education of each of his daughters? And this sum would not obtain an entrance to the best schools.

No work of Christian benevolence could be more fruitful of blessing than to assist in founding a superior school for girls. The influence of women touches the very springs of society. The nation is fully alive to this, and is spending hundreds of thousands annually on the education of the girls as well as boys of the poorer classes. But educational efforts are taking a higher range. Middle-class girls' schools are being formed under Episcopal auspices. Officers in the Army and Navy, the Episcopal clergy, and the Methodist preachers are founding colleges for their daughters. The Congregationalists have been foremost in providing Middle-class schools for boys. Does not God's Providence summon them to inaugurate an adequate scheme for girls?

The school now contemplated will embrace the following arrangements:—

1. There will be an annual charge for each pupil of £15. Two things are aimed at in fixing the annual payment of this sum: On the one hand, to make the school as widely available as possible for the daughters of ministers; and on the other, not to violate self-respect by an impression of the almsdoer.
2. An allowance will be made for excess of fare of pupils coming from a distance of over a hundred miles.
3. The literary advantages will embrace a thorough English education, Modern Languages, and Music. Opportunity will be given to enable pupils to pass the Cambridge Examinations. The attendance of competent Professors will be secured through proximity to London.
4. A truly religious culture will be the chief care, and the supreme thought will be to win the hearts of the girls to the Saviour.
5. With a view to secure domestic training, arrangements will be made by which each pupil shall in turn take a daughter's part in the household.
6. The Institution will be placed on a firm legal basis, for the use of the Denomination.
7. The Institution will depend for its support, first, on the payment of pupils; secondly, on funded property; and thirdly, on Congregational offerings and subscriptions.

Already numerous applications have been received from ministers for the admission of their daughters. A sum of £5,000 is wanted at once, as well as the promise of ANNUAL SUBSCRIPTIONS from churches and individuals. The following sums have been promised; and it is earnestly requested that others who have the welfare of ministers' families at heart will, without delay, intimate their willingness to help.

PROMISED CONTRIBUTIONS.	
	£ s. d.
Mr. Morley, M.P.	500 0 0
Sir Titus Salt, Bart.	500 0 0
Mr. Joynton, St. Mary Cray	250 0 0
Mr. Jape, Mere	150 0 0
Mr. Wilson, Tunbridge Wells	100 0 0
Mr. and Mrs. Nisbett, Gravesend	100 0 0
Mr. Spalding, Hastings	100 0 0
Mr. T. E. Hill, Worcester	100 0 0
Mr. W. H. Conyers, Leeds	100 0 0
Mr. J. P. Spencer, Oakhill	100 0 0
Mr. Henry Lea, Manchester	100 0 0
Mr. W. Scmerville, Bristol	50 0 0
Mr. H. Wright, Kensington	50 0 0

	£ s. d.
Mr. E. Crossley, Halifax	50 0 0
J. A. L., London	50 0 0
Mr. Charles Walton, East Acton	50 0 0
Mr. J. Kemp Welch, Clapham	50 0 0
Mr. W. Crossfield, Liverpool	50 0 0
Mr. Coots, Bournemouth	50 0 0
Mrs. Alex. Curling (paid)	50 0 0
Mr. Neh. Griffiths, Blackheath	50 0 0
Mr. R. S. Hudson, Edgbaston, Birmingham	25 0 0
Miss Edwards, Denmark-hill	25 0 0
Rev. E. Prust, Northampton	25 0 0
Mr. John Savage, Gravesend	25 0 0
Mr. Alfred Rooker, Plymouth	25 0 0
Mr. G. F. White, London	25 0 0
Mr. Powell, Whitechapel (on laying the first stone)	25 0 0
Mr. A. Howarth, Manchester	25 0 0
Mr. Henry Brown, Bradford	25 0 0
Messrs. G. Borwick and Sons, London	25 0 0
Mr. Thomas Stones, Blackheath	21 0 0
Rev. J. Stratton, St. John's Wood	21 0 0
Mr. Mark Martin, Gravesend	20 0 0
Mr. Woodham Death, Bishop's Stortford (paid)	20 0 0
Mr. Rawlinson, Taunton	20 0 0
Miss Roberts, Tunbridge Wells	20 0 0
Mr. John Jowitt, Leeds	20 0 0
Mr. E. Grimwade, Ipswich	20 0 0
Mrs. Lelacheur, London	20 0 0
Mr. W. H. Avery, Edgbaston, Birmingham	20 0 0
Mr. W. Crossfield, jun., Liverpool	20 0 0
Mr. Whitley, Camberwell	20 0 0
Mr. John Clapham, Islington	20 0 0
Rev. William Guest (towards expenses)	20 0 0
Mr. G. Williams, St. Paul's-churchyard	10 10 0
Mr. F. Flint, Canterbury	10 10 0
Mr. W. F. Cobb, Margate	10 10 0
Mr. Sharman, Wellingborough	10 10 0
S. London	10 10 0
Mr. T. Scrutton, Gracechurch-street	10 10 0
Miss Jowitt, Leeds	10 0 0
Miss E. M. Jowitt	10 0 0
Mr. Southcombe, Stoke-sub-Hamdon	10 0 0
Mr. J. Pease Clapham, Hastings	10 0 0
Mr. E. Goddard, Ipswich	10 0 0
Mr. Sharland, Fareham	10 0 0
A Lady (paid)	10 0 0
Mrs. Kershaw, Streatham (paid)	10 0 0
Mr. W. Digby, Sherborne Castle	10 0 0
Mrs. Daniel Olney, St. Leonard's (paid)	10 0 0
Rev. D. A. Herschell, Brixton	10 0 0
Mr. R. Harris, Bath	10 0 0
Mr. Edward Daniell, Winchester	10 0 0
Ladies of Congregational Church, Darlington	5 5 0
Mr. Heffer, Lower Norwood	5 5 0
Mr. Ed. Sheffield, Highbury-park (paid)	5 5 0
Mr. E. Gositer, Taunton	5 5 0
Mr. Saddington, Islington	5 5 0
The Misses Davenish, Clapham (paid)	5 5 0
Mr. S. Boothroyd, Southport	5 5 0
Mr. Newton, Greenhithe	5 5 0
Mr. J. McLaren, St. John's-wood	5 5 0
Mr. Wright, Malda-hill	5 5 0
Mr. Ald. Herbert, Nottingham	5 5 0
Mr. Pepper, London	5 5 0
Mr. O. B. Ogden, Islington (paid)	5 5 0
Mr. Jos. Young, Chatham (paid)	5 5 0
Rev. W. Tyler, Mile-end	5 5 0
Mr. Arundel, Gravesend	5 5 0
Mrs. Charles de Belmont	5 5 0
Mr. Spelman, Yarmouth	5 5 0
Mr. Daniel Pratt, Cuckfield	5 5 0
Rev. J. C. Harrison	5 5 0
Mr. Morton Sparke, Huyt., Liverpool	5 5 0
Mr. Slade, Hastings	5 5 0
By Two Young Ladies, Northampton	5 5 0
Rev. S. Fisher, Boston	4 0 0
Rev. Angus Galbraith, Whitehaven	3 8 0
Rev. J. Hayden	5 0 0
Mr. Scrutton, Bromley, Kent	5 0 0
Mrs. Wills, sen., Bristol	5 0 0
Mr. Shrewsbury, Chatham (paid)	5 0 0
Miss Wyatt, Stroud	5 0 0
Rev. S. Martin, Westminster	5 0 0
By Rev. Jas. Rowland, Henley	5 0 0
Rev. W. Wheeler, Stroud	5 0 0
Rev. R. Balmorie, Scarborough	5 0 0
Rev. Geo. Verrill, Bromley	5 0 0
Mrs. Stathan, Green Bank, Derby (paid)	5 0 0
Mrs. Theodore Crowden, Alderley Edge	5 0 0
Mr. Edwin Gaze, Inland Revenue, Hayes	5 0 0
Rev. E. Hassan, Liverpool	5 0 0
Churches—	
Princes-street, Gravesend	10 10 0
Highbury, Birmingham	5 0 0
Junction-road, Holloway	5 0 0
Bradford, Lister Hills	5 0 0
Rusholme-road, Manchester	5 0 0
Lenham, Kent	5 0 0
Nailsworth, Gloucestershire (paid)	2 5 0
Smaller sums from Chatham (paid)	4 4 0
Mr. G. B. Sully, Bridgwater	3 3 0
Rev. J. B. Dadd, Ash, Sandwich	2 2 0
Mr. Snelgar, Kilburn (paid)	2 2 0
Captain W. Blankley, Barnsbury (paid)	2 2 0
Mr. Bryan Bentham, Rochester	2 2 0
Mr. Jos. Wells, Chelmsford	2 2 0
Miss Scott, Sherborne (paid)	2 2 0
Rev. E. Frost, Bridgwater	2 2 0
Churches—	
Blackheath (Collection this year)	2 0 0
Horsey	2 0 0
Westminster	2 0 0
Chippenham	2 0 0
Fish-street Hill	2 0 0
Bromley, Kent	2 0 0
Rev. B. Storrer, Rugby	2 0 0
Mr. Poulton, Maidenhead (paid)	2 0 0
Rev. J. G. Wilson, Weymouth	1 1 0
Mr. Piddock, Mayor, Hanley	1 1 0
Miss H. Manchester (paid)	1 1 0
Rev. R. Stephens, M.A., Coleford	1 1 0
Rev. H. Davis, Kilburn	1 1 0
By Rev. F. G. Austin, Newport, I.W.	1 1 0
Miss Hick, Scarborough (paid)	1 0 0
Miss Smithers, Orundell (paid)	0 10 0
A Deacon	0 10 0

PROMISED ANNUAL SUBSCRIPTIONS.	
	£ s. d.
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On LORD'S DAY, May 7, sermons will be preached in the Morning by the Rev. JOHN DAVIES, of Brighton; and in the Evening by the Rev. J. BALDWIN BROWN, B.A.

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Thursday Morning, April 20.

BAPTIST MISSIONARY SOCIETY. INTRODUCTORY PRAYER MEETING

AT THE MISSION HOUSE, CASTLE-STREET, HOLBORN.
The Rev. FREDERICK TRESTRAIL, F.R.G.S., of Newport, I.W., will preside.

Service to commence at Eleven o'clock.

Thursday Evening, April 20.

BRITISH AND IRISH BAPTIST HOME MISSION.

ANNUAL SERMON

AT CAMDEN-ROAD CHAPEL.

Preacher—The Rev. CHAS. VINCE, of Birmingham.
Service to commence at Seven o'clock.

Thursday Evening, April 20.

BAPTIST BUILDING FUND.

ANNUAL MEETING

AT THE MISSION HOUSE, CASTLE-STREET, HOLBORN.
Chairman—JAMES HARVEY, Esq.
Chair to be taken at 7 o'clock. Tea and Coffee at 6 o'clock.

Friday Evening, April 21.

BAPTIST MISSIONARY SOCIETY.

WELSH ANNUAL MEETING.

Chairman—HUGH OWEN, Esq.

Speakers—Revs. H. Harris, of London; Thos. John, of Aberdare; E. Roberts, of Pembroke Dock, and others.

Lord's Day, April 23.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES

IN THE VARIOUS CHAPELS OF THE METROPOLIS.
For particulars, see the "Missionary Herald," for April.

Monday Morning, April 24.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

ANNUAL SESSION

AT BAPTIST MISSION HOUSE, CASTLE-STREET, HOLBORN.

DEVOTIONAL SERVICE

Conducted by Rev. W. ROBINSON, of Cambridge.
Chairman—Rev. C. M. BIRRELL, of Liverpool.
PROCEEDINGS—The Chairman's Inaugural Address.
Devotional Service to commence at Eleven o'clock.
N.B.—The Gallery will be open to the Public.

Evening.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

AT KINGS-GATE-STREET CHAPEL, HOLBORN.

Chairman—Rev. JOSEPH ALDIS, D.D.

Speakers—Rev. J. H. Anderson, of Bengal; G. H. Rouse, LL.B., of Haverfordwest; D. Goss, of London; and G. Hester, of Sheffield.
Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 25.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING

AT THE MISSION HOUSE, CASTLE-STREET, HOLBORN.
In addition to the usual business, the Testimonial will be presented to Rev. F. Trestrail, G.S.
Chair to be taken at Half-past Ten o'clock.

Afternoon, April 25.

BRITISH AND IRISH BAPTIST HOME MISSION.

ANNUAL MEMBERS' MEETING

AT BLOOMSBURY CHAPEL.

Chair to be taken at Three o'clock. Tea at close of Meeting.

Evening, April 25.

BRITISH AND IRISH BAPTIST HOME MISSION.

ANNUAL MEETING

AT BLOOMSBURY CHAPEL.

Chairman—WM. MCARTHUR, Esq., M.P.
Speakers—Revs. A. G. Brown, of Stepney; W. Handford, of Bolton; and R. M. Henry, M.A., of Belfast.

Wednesday Morning, April 26.

A MISSIONARY BREAKFAST

IN THE LIBRARY OF THE MISSION HOUSE, CASTLE-STREET, HOLBORN.

ON BEHALF OF THE ZENANA MISSION IN INDIA.
Chairman—MACLEOD WYLIE, Esq., late of Calcutta.

Breakfast at Nine o'clock.
Tickets Half-a-Crown each, to be had at the Mission House, and of the Hon. Secretaries, Mrs. Angus and Mrs. Frank Smith.

Wednesday Morning.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERMON

AT BLOOMSBURY CHAPEL.

Preacher—The Rev. DONALD FRASER, M.A., of Marylebone.
Service to Commence at Twelve o'clock.

Wednesday Evening.

ANNUAL SERMON

AT WALWORTH-ROAD CHAPEL.

Preacher—Rev. JOSEPH ANGUS, D.D., of Regent's-park College.
Service to commence at Seven o'clock.
Hymns for these Services may be had at the Mission-house.

Evening.

BAPTIST TRACT SOCIETY.

ANNUAL MEETING

AT

EXETER HALL (Lower Room).

Chairman—Rev. Dr. PRICE, of Abbeville.

Speakers—Rev. H. Dowson, of Baptist College, Bury; Joseph Harvey, of Bury; W. Alderson, of Walworth; Thos. John, of Glamorgan; Wm. Jones, of Hackney-road.
Chair to be taken at Half-past Six o'clock.

Thursday Morning, April 27.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

ANNUAL SESSION

AT WALWORTH-ROAD CHAPEL.

Chairman—Rev. C. M. BIRRELL.

DEVOTIONAL SERVICE to be conducted by the Rev. C. LAROM, of Sheffield.

PROCEEDINGS—Report of Committee—Paper on "The Best Means of Evangelising the Masses of our Population," by H. M. Bompas, Esq., M.A., of the Middle Temple—Paper on "Arbitration between Churches in Cases of Dispute," by S. R. Pattison, Esq., of London.

Chair to be taken at Half-past Ten o'clock.

N.B.—The Galleries will be open to the Public.

The Ministers and Delegates will dine at the Metropolitan Tabernacle by invitation of the London Baptist Association. Names of Gentlemen intending to be present to be sent to Rev. J. H. Millard, at the Mission-house, not later than the 22nd of April.

Thursday Evening.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING

AT EXETER HALL.

Chairman—WM. FOWLER, Esq., M.P. for Cambridge.

Speakers—Revs. Wm. Brook, D.D., of London; N. Haycroft, D.D., of Leicester; Thos. Lee, of Lucre, Jamaica; W. E. Morris, from Southern India, Missionary of the London Missionary Society.

Chair to be taken at Six o'clock.

Tickets may be had at the Mission-house, or at the Vestries of Metropolitan Chapels.

Friday Evening, April 28.

BAPTIST MISSIONARY SOCIETY.

YOUNG MEN'S MISSIONARY ASSOCIATION.

ANNUAL MEETING

AT WALWORTH-ROAD CHAPEL.

Chairman—G. T. KEMP, Esq., of Rochdale.

Speakers—Revs. G. Sallache, R. Berry, J. J. Fuller, C. H. Spurgeon, and John Walter.

Chair to be taken at Seven o'clock.

No. XLVI., price 3s. 6d.,

THE BRITISH and FOREIGN EVANGELICAL REVIEW for APRIL.

Edited by the Rev. J. OSWALD DYKES, M.A.

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